THE HISTORY OF THE Downfall and Resurrection OF EPISCOPACY IN GREAT BRITAIN.

Wherein is briefly shewn,

I. That Bishops are of Divine Institution.
II. That there has been a continual Succession of Bishops in the Church, from the Apostles.
III. That there were always Bishops in *Great Britain*, since its first Conversion to Christianity.
IV. How Episcopacy came first to be abolish'd in *Scotland*, and how restor'd.
V. Its Downfall in *Scotland*, and then in *England*.
VI. Its Resurrection in both Kingdoms, and then
VII. Again cast out of *Scotland*.

WITH

Many REMARKS of the implacable Hatred of all *Sectaries* to that Holy Order, which they have persecuted with the utmost Malice, whensoever it has been in their Power.

Civium perditorum scelere pulsus à Delubris is qui illa servarat, Religionum jura polluta, & in Latium sedibus ædificatum est Templum Licentiæ.

Cic. de Legib. lib. 2.

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The PREFACE.

THE *Sacred Order of Episcopacy, which is the Subject of this small Work, being as ancient as Christianity, and universally receiv'd throughout the Church of God, as the Doctrine of Salvation spread it self in all Ages and Nations, was scarce ever insulted for the Space of* 1500 *Years; what few profligate Wretches had the Face to attempt it, during that Time, finding as few Followers, and being themselves soon suppress'd. The* Calvinists, Puritans, *or* Presbyterians, *were the first that successfully reviv'd, and in many Places banish'd Bishops; and were follow'd therein by the whole Spawn of Sectaries that branch'd out from them, such as* Anabaptists, Fifth-Monarchists, Independents, Brownists, Quakers, Muggletonians, Sweet Singers, Familists, *and an infinite Number of other abominable Herds, distinguish'd under many other Names, too tedious and unworthy to be mention'd; not to take Notice of the* Atheists *and* Deists, *a blasphemous Generation of Vipers, bred out of the Filth and Corruption rak'd together by a Multitude of hypocritical and ambitious Perverters of the Word of God, and true Doctrine of the Gospel.* It looks

 strange,

ſtrange, but is nevertheleſs moſt true, that there is another Sett of Men more dangerous Enemies to Epiſcopacy, than any of thoſe here nam'd or hinted, in as much as a falſe Friend is ever more hurtful than a profeſs'd Enemy; theſe are ſuch, as pretending to be Sons of the Church of England, *and ſheltering themſelves under her Wings, at the ſame Time make it their Buſineſs to gore and hew her down, taking Part with her moſt inveterate Adverſaries againſt her, depreciating her moſt ſacred Doctrines, diſcrediting her Canons, Conſtitutions, and Homilies, and ſcandalouſly reviling as many of the Clergy as have not baſe'y comply'd with their Latitudinarian Notions, and brought the true Church-Government into Contempt; and at the ſame Time cheriſhing and encouraging* Arrians, Socinians, *and all other Subverters of the very Fundamentals of Chriſtianity. Theſe are the Powers which have conſpir'd to overturn Epiſcopacy, having to this Effect enter'd into a ſtrict Alliance with the Prince of* Darkneſs; *but the Almighty Truth has promis'd, that the Gates of Hell ſhall not prevail againſt the Church; and that is the firm Rock on which Biſhops do and will ever ſtand immoveable againſt all the Storms and Tempeſts wicked Men or fall'n Angels can be able to raiſe.*

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THE HISTORY OF THE Downfal and Resurrection of EPISCOPACY in Great *Britain.*

THAT the Church of CHRIST was ever govern'd by Bishops, is so demonstrable, that it is amazing any Men of Reading, and tolerable Capacity, who affect to stile themselves Christians, should have the Face to call it in Question, much less flatly to deny it. But so great is the Pride and Vanity of some, who aspire to the Reputation of Learning, and are pleas'd

with being Heads of a Party, tho never so blind and ignorant, that they value not how absurd or irreligious the Novelties they broach, are in themselves, or into what Mischiefs they delude their infatuated Disciples, provided their Number be great, and they themselves reap the wicked Satisfaction of being admir'd and supported by them. This it is that has produc'd so many blasphemous Opinions under the specious, tho' false Title of Religion; not to look back beyond our own Times. Hence have sprung those vile and infamous Sects of *Muggletonians*, *Family of Love*, *Sweet-Singers*, and many more, too filthy to deserve a Name. And to come closer to the present Time, this has given Occasion to those now living Scandals of Christianity, to revive the *Arian* and *Socinian* Heresies. What Wonder then, since there are Men who dare call themselves Divines of the Church of *England*, of which, it is most certain they can be no Members, and yet are so audacious, as publickly to oppose the Doctrine

Doctrine of the Trinity, and the Divinity of the Son of God, the two great Pillars of the Christian Religion; that others should presume to decry the Authority of Bishops; for if some deny their God for Vanity or Gain, well may others for the same Ends reject those he has appointed Governors over them.

But this is an Age of Wonders, and they are Wonders in Iniquity. Men now can bear no Superior, either in Spirituals or Temporals; they, like *Lucifer*, rebel against the Almighty; and since he is above their Reach, vent their Malice upon his Vicegerents. Thus we see the Hierarchy has been cry'd down, and Bishops represented as a mere human Invention. Let us see some few Proofs of their being otherwise, leaving that Part to be more solidly handled by abler Pens.

If we well consider the Arguments of the Cavillers against Episcopacy, we shall easily perceive that the main Controversy is about Words. The Name *Bishop* is well known to be

 a Cor-

a Corruption of the *Greek Episcopos*; whence the *Latin Episcopus*, signifying an Overseer, a Steward, an Inspector, and in short, one who is Chief over others. Therefore the Poet *Homer* gives this Name to *Hector*, as the chief Guardian and Defender of *Troy*: So that a Bishop is no other than the Chief, the Guardian, the Overseer, or the Prime Man of his Diocese in Spirituals. Their Enemies have objected much, to little Purpose, against them, on Account of the Name, because they are not in all Places call'd by the express Name of Bishops, but of Overseers, or Chief of the Elders, or of the Clergy. The Angels are so call'd from the *Greek*, *Angelos*, a Messenger; and the Word being appropriated to signify them, all Men know what is meant by that Word, and are satisfy'd they are the same, when in other Places they are call'd Heavenly Spirits, Ministering Spirits of God, or by any other Title. The same may be said of the Apostles, which Word imports

no

no other than Embassadors, and is now become peculiar to those chosen Disciples of our Lord. So that by whatsoever Name they may be call'd, it will appear, that Bishops are as ancient as the Church. A few Texts of holy Writ, will make this appear.

1 *St. Peter*, 2. 25, gives the Title of Bishop expressly to our Saviour thus; *For ye were as Sheep going astray; but ye are now return'd unto the Shepherd and Bishop of your Souls.* St. Paul, Phil. 1. 1, writes thus; *Paul and Timotheus, the Servants of Jesus Christ, to all the Saints in Christ Jesus, which are in Philippi, with the Bishops and Deacons.* 1 Tim. 3. 1, 2. *This is a true Saying, If a Man desire the Office of a Bishop, he desireth a good Work. A Bishop then must be blameless, &c.* Tit. 1, 7. *For a Bishop must be blameless as the Steward of God, &c.*

In all these, the Word Bishop is us'd, and many more might be brought, which under other Denominations plainly design the Function. The Apostles were all Bishops,

and as ſuch, could have their Ordination from none but CHRIST himſelf; which will infer, that Epiſcopacy is of divine Inſtitution: That they were Biſhops, is allow'd by the univerſal Conſent of all Antiquity; for it was never queſtion'd, but that *St. Peter* was firſt Biſhop of *Antioch*, tho' ſome will deny his being afterwards Biſhop of *Rome*; *St. James* the Juſt, was moſt certainly Biſhop of *Jeruſalem*; St. *Mark*, the Evangeliſt, was firſt Biſhop of *Alexandria*; and ſo of the reſt.

The Primitive Church ever own'd the Apoſtles as Biſhops, and therefore St. *Ambroſe*, upon the Epiſtles of St. *Paul*, ſays, *That the Apoſtles were Biſhops.* S. *Cyprian*, Lib. 3. Epiſt. 9, ſays, *Thoſe who are now call'd Biſhops, they nam'd Apoſtles.* *Theodoret*, in 1 *Tim.* affirms, *In Times paſt, they call'd the ſame Men Preſbyters and Biſhops; and thoſe who now are call'd Biſhops, they nam'd Apoſtles.* St. *Jerome* writing to *Marcellus* againſt *Montanus*, declares, *That in the true Church, Biſhops do hold*

hold the Place of the Apoſtles. St. *Irenæus*, Lib. 3, aſſerts, *That the Apoſtles left the Biſhops their Succeſſors, delivering unto them their own Place of Government, which they hold even to our Days.* St. *Auguſtin*, on the 44th *Pſalm*, ſpeaking to the Church, ſays, *Inſtead of the Apoſtles, Sons are born to thee, Biſhops are ordain'd.* St. *Paul* directs his Epiſtle thus, Paul, *unto* Timotheus, *ordain'd the firſt Biſhop of the Church of the* Epheſians; which, tho' carp'd at by the Admirers of Novelty, is moſt certain; for both *Theodoret* and St. *Chryſoſtome*, declare, he was Biſhop of the *Aſians*, whoſe Metropolis *Epheſus* was. St. *Jerome*, in his Catalogue of Eccleſiaſtical Writers, teſtifies, that *Timothy* was, by St. *Paul*, ordain'd Biſhop of the *Epheſians*; and that *Titus* was Biſhop of *Crete*. In Confirmation of all theſe Proofs, St. *Paul* himſelf writing to *Timothy* and *Titus*, bids them to ſtay at *Epheſus* and *Crete*, telling them at the ſame Time how a Biſhop ought to be qualify'd; *A Biſhop muſt be blame-*

leſs,

less, *&c.* All ancient Fathers, and with them, most modern Writers, agree, that the Angels of the seven Churches in *Asia*, mention'd by St. *John* in the Revelation, were seven Bishops.

The same Government continu'd in the Church ever after. *Eusebius*, in his Church-History, tells us, That to *James*, the Brother of our *Lord*, surnam'd the *Just*, the Throne of the Bishoprick of the Church of *Jerusalem*, was first committed, and then gives us a continu'd Succession of the Bishops of *Jerusalem*, from St. *James* to *Macarius*, whom he notes as the 39th Bishop of that See. St. *Ambrose* also, in Epist. *ad Galat.* observes, That St. *Paul* saw St. *James*, the *Lord*'s Brother, at *Jerusalem*, being made Bishop of that Place by the Apostles.

St. *Jerome*, writing to *Evagrius*, mentions, That at *Alexandria*, ever since *Mark* the Evangelist, 'til the Bishops *Heraclas* and *Dionysius*, the Presbyters had always call'd one, being chosen of themselves, and plac'd him in a higher Degree, Bishop, even as an

Army chuſes a General; and that *Arianus* ſucceeded him; after whom, were *Abilius* and *Cerdo*, in the Time of the Apoſtles. *Euſebius* and *Socrates*, reckon 24 ſucceſſive Biſhops of *Alexandria*, before the Council of *Nice*.

The Succeſſion of the Biſhops at *Antioch*, began in the Apoſtles Time; and St. *Jerome* counts *Ignatius* the third Biſhop from St. *Peter*; and adds, That he liv'd in our Saviour's Time, reciting his own Words, *I ſaw* CHRIST *in the Fleſh after his Reſurrection, when he come to* Peter *and thoſe that were with him, and ſaid, Handle me and ſee me.* *Theodoret* and others, reckon 28 Biſhops of that See, before the Council of *Nice*, in the Year 320.

At *Epheſus* appears alſo a continu'd Succeſſion of Biſhops to the Council of *Chalcedon*; for *Stephanus*, Biſhop of *Epheſus*, being depos'd, and a Queſtion being ſtarted, whether a Succeſſor to him were to be choſen by the Council, or by the Synod of *Aſia*; *Leontius*, the Biſhop of *Magneſia*,

ſia, in the Province of *Aſia*, alledg'd, That from *Timothy* to that Time, there had been 27 Biſhops of *Epheſus*, all ordain'd there.

At *Rome*, St. *Irenæus*, Lib. 3, Cap. 3, ſays, The bleſſed Apoſtles founding the Church, deliver'd the Biſhopick to *Linus*; *Anacletus* ſucceeded him; the third after him from the Apoſtles, *Clement* had the Biſhoprick, who had alſo ſeen the Apoſtles, and conferr'd with them. And from that Time, there has been a continu'd Succeſſion of Biſhops in the *Roman* See, to this Day.

Eleutherius, the 12th Biſhop of *Rome*, ſent *Fugacius* and *Damianus* to *Lucius*, King of *Britain*: They converted the Iſland, and inſtituted Biſhops, who have continu'd ever ſince.

Tertullian, who liv'd in the 2d Century, in his Book *de Præſcrip. adverſ. hæreſ.* writes thus, *Let Hereticks ſet forth the Beginning of their Churches; let them recount the Order of their ſucceeding Biſhops.* Thus we ſee that this ſo primitive and ancient Father,

Father, reckon'd the Succession of Bishops as an infallible Mark of the true Church; and that without them, there was in Reality no Church.

St. *Augustine*, who flourish'd in the fourth Century, in his Questions on the Old and New Testaments, says, *Hereticks do disturb the Order begun by* Peter *the Apostle, and continu'd to this Time by a Succession of Bishops; challenging Order to themselves without any Original.*

St. *Irenæus* also before St. *Augustine, Lib.* 4. *advers. hæres.* writes thus, *They are to be obey'd, who have their Succession from the Apostles; who, with the Succession of their Bishopricks, have receiv'd the Gifts of Truth* And again, *With whom the Succession of Bishops from the Time of the Apostles downward, is found to have remain'd; these are they who preserve our Faith, and expound the Scripture to us without Danger.*

To all these Testimonies of Scripture, and primitive Fathers, may be added, that the famous *Cartwright*, one of the first Patriarchs of Puritanism

nism in *England*, and consequently one of the first Revilers of Episcopacy, and a mighty Champion of that Party, could not deny, but that St. *Mark* was Bishop of *Alexandria*; yet, to stand obstinately in his new-devis'd Church-Government, *l.* 2, *p.* 569, he says of Episcopacy, *From the first Day, when this Device was establish'd, Corruption grew in the Church; and that the first Resistance by any settled* Church *against that Corruption, was by those who abolish'd that Device of Man, and receiv'd the Order of the Apostles; touching the Equality of Ministers, as the* Bohemians, *those of* Germany *and* Geneva; so that St. *Mark* having been Bishop of *Alexandria*, which he cannot deny, he made the Corruption of the Church to be begun by the Apostles and Evangelists, who were Bishops, and that Abuse never to be question'd for 1500 Years after.

This might suffice to shew that there have ever been Bishops to govern the Church from its first Foundation; but there are some, who, to

to carry on their Cavils, pretend, that the Biſhops then, were no other than Paſtors of particular Pariſhes; which appears as falſe as all the reſt, the Biſhops having been ever ſince the Inſtitution of Chriſtianity; whereas there were no Pariſhes 'til 267 Years after CHRIST. Beſides, it is plain, that in ſuch great Cities as *Rome*, *Jeruſalem*, *Antioch*, *Alexandria*, *Epheſus*, and the like, there was more than one Congregation of Chriſtians, and yet it is certain there was but one Biſhop, at one and the ſame Time.

In Relation to this, St. *Cyprian*, *Lib.* 3. *Epiſt.* 2. & *Lib.* 13. *Epiſt.* 2. teaches, *That in one Church*, that is, one Dioceſe, *there muſt be but one Biſhop; and that to ſet up a Second, were to make a Schiſm, and to rend in Pieces the Body of* CHRIST. The Extent of a Biſhop's Juriſdiction, is poſitively made out by the Council of *Sardica*, of 341 Biſhips, ſoon after the Council of *Nice*; by which it was determin'd, *That it is unlawful to conſtitute a Biſhop in a Village or ſmall City, leſt the*

Name and Authority of a Biſhop grow into Contempt. And in the Council of *Laodicea, That no Biſhops ought to be plac'd in Villages and Country Towns, but Viſitors.* Beſides, *Theodoret*, Biſhop of *Cyprus*, writing to Pope *Leo* the Great, ſays, *He was Paſtor of* 800 *Pariſhes.*

That the Biſhops had particular Juriſdiction in their ſeveral Precincts, and not equal Power every where, even from the Time of the Apoſtles, is determin'd by the Council of *Epheſus*, where the Biſhop of *Cyprus*, complaining that the Biſhop of *Antioch* had encroach'd upon his Dioceſe, the Council cenſur'd it as *an Innovation contrary to the Rules of the Apoſtles*, and determin'd, *that no Biſhops ſhould have to do with any Country or Province*, which had not even from the Beginning belong'd to his See. And in the Councils of *Sardis* and *Ancyra*, it is decreed, *If a Biſhop ordain a Miniſter in another Dioceſe out of his own, it is void.* Add to this, that in *Metaphraſtes*, and ſeveral other Authors, we read, *That* Ariſtobulus, *in the*

the Year 56 *after* CHRIST, *was ordain'd Bishop of the* Britons.

That there ought to be Superiors among the Clergy, that is, Bishops, *&c.* is positively declar'd by St. *Paul*, 1 Cor. 12. 28, where he says, *God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps in Governments, Diversities of Tongues.* These were several Degrees; the first of all which, were Apostles, that is, Bishops; and therefore St. *Ambrose de dignit. Sacerd. Cap.* 3, says, *There is one Thing which God requires of a Bishop, another of a Presbyter, another of a Deacon.* And Venerable *Bede* thus confirms the Apostles being Bishops, upon *Luke* 10, where he says, *As no Man doubteth but the twelve Apostles did premonstrate the Form of Bishops, so the Seventy did bear the Figure of the Presbyters, and second Order of Priests.* This is confirm'd by St. *Cyprian*, St. *Ambrose*, St. *Jerome*, and St. *Augustine*, who all agree, *That these two Degrees of Mi-*

nisters were ordain'd by CHRIST, *when he appointed twelve Apostles, whose Successors the Bishops are, and seventy Disciples, whom the Presbyters succeed.* To this, we may add the Saying of St. *Damasus*, *Among the Disciples of* CHRIST, *we know but two Orders ; that is, of the twelve Apostles and seventy Disciples.* St. *Clement*, one of the Successors of St. *Peter*, in his first Epistle, testifies this to be the Doctrine of *Peter*, according to the Institution of CHRIST, directing, that *Presbyters should be obedient to their Bishops in all Things.* And again, in his third Epistle, advises *Presbyters and Deacons, and others of the Clergy, to take Heed that they do nothing without the License of the Bishop.*

St. *Cyprian* observes it is an ill Sign, when Presbyters contend to be equal with their Bishops, Lib. 3. Epist. 14. His Words are these: *What Danger is not to be fear'd by offending the Lord, when some of the Priests, not remembering their Place, neither thinking they have a Bishop set over them, chalenge*

chalenge the whole unto themselves, even with the Reproach and Contempt of him that is set over them. St. *Epiphanius, Con. Hær.* 75, reckons it *the Speech of a Devil, rather than of a Man, to say, There is no Difference between a Bishop and a Presbyter.* By the Acts of the Synod of *Chalcedon*, the Disproportion between a Bishop and a Presbyter, appears to be so great, that when *Paschanius* and *Lucentius* declar'd, that *to bring back a Bishop to the Degree of a Presbyter, was Sacrilege*; the whole Council answer'd, *We all say the same, the Judgment of the Fathers is upright.*

Now, that the Primitive Bishops had Jurisdiction and Ordination, as at this Day is plain, by the Words of St. *Paul* to *Titus*, 1. 5, where he says, *For this Cause, left I thee in* Crete, *that thou shouldest set in Order the Things that are wanting, and ordain Elders in every City, as I have appointed thee.* And 1 Tim. 5. 1. *Rebuke not an Elder*; and again, *Against an Elder, receive not an Accusation, but before two or three Wit-*

nesses, I charge thee before God and the Lord JESUS, *and his elect Angels, that thou observe these Things without Prejudice or Partiality.* By this it plainly appears, that St. *Paul* gave *Timothy* Authority over the Ministers. St. *Jerome*, in his Treatise of the seven Orders of the Church, says, he is about to treat of *the Chief Degree of the Church, which is the Power of a Bishop*; of which, he gives this Account; *He governs the Church of God, he shews what every one ought to do, he condemns, he receives, he binds, he looses that which is bound, he has the Keys of the Kingdom of Heaven, he opens and shuts the Throne of God, having nothing above him.* And the Council of *Antioch* concludes, That *whatsoever Things appertain to the Church, are to be govern'd, husbanded, and dispos'd by the Judgment and Authority of the Bishop, to whose Trust the whole People is committed, and the Souls of the Congregation.* The ancient Canon call'd of the Apostles, appoints, That *such a Presbyter as*

will

will of his own Authority, without the Appointment of the Bishop, hold assemblies for the Service of God, and Use of the Sacraments, should be depos'd as ambitious. These, not to mention many more, are sufficient Testimonies to prove the Jurisdiction of Bishops was as ancient as their Institution, and their Institution equal with the Apostles. We shall, as to this, only add the Words of St. *Cyprian*, in Relation to any Violence that may be offer'd to that holy Order; they are these: *If it be so that what Men cannot do by Right and Equity, they may accomplish by rash and desperate Courses, then farewel the Vigour of Episcopal Authority, and that high and divine Power of governing the Church.*

After all these Testimonies of Antiquity, in Favour of Episcopacy, it may not be improper to add some few of the many Things Truth has extorted in Vindication of it, from its profess'd Enemies. *Calvin*, the Father of Puritanism, in his State of the Primitive Church, Vol. 7, Fol.

218.

218, owns, That *the Presbyters ever chose one out of their Number in every City, to whom especially they gave the Title of a Bishop, that there might not arise Discord out of Equality.* *Beza*, in his Annotations on 1 *Tim.* 5, acknowledges, *That* Timothy *was* Antistes, *the Prelate or President in the Presbytery at* Ephesus; that is, in other Terms, Bishop. Again, *Calvin*, in his Treatise of the Necessity of reforming the Church, says, *Let Bishops retain the Power of Naming and Ordaining.* It is certain none are more averse to Bishops, than the *French Hugonots*, the Off-spring of *Calvin* above quoted, and yet we have a notable Letter of one of their admir'd Ministers, *Peter du Moulin*, to another of the same Stamp, Dr. *Durel*, which is a positive Demonstration, that their Patriarch *Blondel* believ'd Episcopacy to be an Apostolical Institution, and absolutely necessary in the Church; and that they were themselves of his Opinion, since they made it so publick; tho' both he and they, on worldly Motives,

tives, prevaricated, first suppressing their Sentiments, and then deluding their Followers, as will appear by the Letter it self, here subjoin'd.

A Letter written by Dr. PETER DU MOULIN, *to Dr.* DUREL.

My Reverend Brother,

TO cast my Mite into the rich Treasury, which you are now furnishing, I must inform you of a remarkable Passage very pertinent to your Purpose. In the Year 1651, that great and good Man, my Lord Primate *Usher*, told me, that the Learned Mr. *David Blondel* had concluded his *Apologia pro Hieronymo*, with Words to this Purpose: *By all that we have said to assert the Rights of the Presbytery, we do not intend to invalidate the ancient and Apostolick Constitution of Episcopal Pre-eminence: But we believe, that wheresoever it is establish'd conformably to the ancient Canons, it must be carefully preserv'd; and wheresoever, by some Heat of Contention, or otherwise, it has been put down, or violated, it ought to be reverently restor'd.* The

The good Primate told me, besides, That whereas the Book had been written at the earnest Request of the Assembly at *Westminster*, of the *Scots* especially, who had their Agents and Leagers in *Paris*, to strengthen their Party by mis-informing the Protestants in *France*, and winning them to their Side: When these Agents saw this Conclusion of Mr. *Blondel*'s Manuscript, they expostulated with him very loud, for marring all the Good he had done in his Book, disappointing the Expectation of the Assembly, and shewing himself an Enemy, instead of a Friend, to their holy Covenant. This they urg'd upon him with such Vehemency, and unweary'd Importunity, that they prevail'd with him to put out that Conclusion.

Having receiv'd this Information from a Person of so much Knowledge and Integrity, as that famous Prelate; yet, for a farther Confirmation, I told it to Mr. *John Blondel*, (*David*'s Brother) then living in *London*, who deny'd, that there was any Truth in that

that Report, and defended his Brother, as much wrong'd by it. If you think (ſaid I) that I wrong your Brother, complain to him of me in your next Letter, and remember my kind Service to him. Mr. *John Blondel* did not fail to write to his Brother about this; and three or four Weeks after, ſhew'd me a Letter from him, wherein he remember'd his Love to me, and acknowledg'd that that Relation was true.

This Advice I thought my ſelf oblig'd to give you, knowing that no Man can make a better Uſe of it than your ſelf; to whoſe holy Labours about this Point, the Church is ſo much indebted; and none more your Debtor in the Church, in that Regard, than

SIR,

Your moſt affectionate Brother and Servant,

PETER DU MOULIN.

This

This Letter is a good Evidence in ſeveral Caſes: Firſt, It ſhews, that *David Blondel*, a *French Hugonot*, believ'd Epiſcopacy to be an Apoſtolical Inſtitution which ought to be preſerv'd where in being, and reſtor'd where put down, tho' it is certain, that the *Hugonots* in general are againſt Epiſcopacy, and only bear with it in *England*, where they dare not oppoſe it. Secondly, It proves *Blondel* to have been a Man of no Conſcience, ſince having juſtify'd Epiſcopacy to be Apoſtolical and neceſſary, he could be prevail'd upon to put out what he had writ, and really believ'd, only to pleaſe the Phanatick Aſſembly at *Weſtminſter*, who, it is likely, paid him well for prevaricating. Thirdly, It makes out, that the *Hugonots* in *France*, held a friendly Correſpondence with the Rebels in *England*. Fourthly, It is a Demonſtration, that *du Moulin*, who writes it, was alſo convinc'd of the Truth of Epiſcopacy's being Apoſtolical and neceſſary in the Church; elſe he needed not to have urg'd this Affair, or

or taken any Notice of it to *Durel*, and yet the said *du Moulin* adher'd to the *Hugonots*, who abhor Episcopacy; by which we may see the Sincerity of the Man.

This Letter may be found in the very last Page of the 4th Vol. of the *Memoirs of Literature*, after the Index; and in the antecedent Page, is said to have been three Times before printed; first by Mr. *Durel* himself, in the Appendix to his *View of the Government and publick Worship of God in the Reform'd Churches beyond the Seas, Pag.* 339 *and* 340, and then by Mr. *Bennet* and Mr. *Brokesby*. Thus *Durel* also vindicates Episcopacy, tho' in the Course of his Life, and Compliance with the rest of his Brethren, he seems to reject it. It is also to be observ'd, that the Writer of the *Memoirs of Literature*, is Monsieur *la Rocque*, another of the same Perswasion, who, like the others, by producing this Letter, seems to assert Episcopacy, at the same Time that he adher'd to those who do not. So prevalent is the

 Power

Power of Truth, that it's cry'd up even by its Opposers; and so prevalent is Interest, that it obliges them to unsay what the Power of Truth has extorted from them. And it must be Interest, Malice, and Vanity, which have prevail'd with some modern Prelates to slander and revile that sacred Order they have been unworthily advanc'd to.

That the Churches of *England* and *Scotland* were ever govern'd by Bishops, is as certain, as that those of other Countries were; for they who converted these Nations, settled the same Form which was universal throughout all Countries that had embrac'd Christianity; and this is confirm'd by all our Historians, not one of them ever calling it in Question, and few omitting to name some of them. It is true, our Historians being very obscure and imperfect, before and long after the Conquest of the *Saxons*, especially as to Ecclesiastical Affairs, there can be no certain Succession of Bishops be found; which is not to be thought strange, where

every

every Thing is in ſuch Confuſion; but that there were always Biſhops, was never call'd in Queſtion, 'til of late Years. From the Time of the laſt Converſion by St. *Auguſtine* the Monk, there is an uninterrupted Succeſſion. How this ſo ancient Poſſeſſion came to be diſturb'd, we ſhall ſoon ſee, when we have firſt given a Specimen of the Language of Sectaries towards that Holy Order, which there is no Reaſon to doubt they will again treat with the ſame Malice and Inveteracy, whenſoever it ſhall be in their Power; whatſoever they may pretend, whilſt kept under by a ſuperior Power, and they in no Capacity to break thro' thoſe Laws which ſtand good in Favour of the Church of *England*, and conſequently of Epiſcopacy, its ſtrongeſt Support. How the Rabble of Phanatick Saints have treated this ſacred Inſtitution, the few following Inſtances, will ſufficiently ſhew.

The *Cheſhire* Petition to the Parliament in 1640, calls the Biſhops, *The mighty Enemies, and ſecret Un-*

derminers of the Church and Common-wealth. The fame Petition calls *their Offices and Government, Anti-christian, and humbly pray their im-pious Courts may fall to the Ground.* The *Engl. Compl.* to JESUS CHRIST, fays, *The Hierarchy is the Beast to which the Dragon gave his Power.* The Pamphlet call'd Prelacy is Mi-fery, *The Bishops, the Limbs of the great Beast, of no other Spirit than Atheistical.* The Pamphlet, A Bi-shop or no Bishop, *Scarebudges set up by the Devil, the horned Beasts of the Popedom.* Engl. Compl. to CHRIST, *We vow to forsake Bishops in Baptism, because we vow to forsake the Devil and all his Works.*

Let us go on a little, and hear more fully what they fay of the Hie-rarchy; their Words are thefe: *Arch-bishops and Bishops are unlawful, un-natural, false, and bastardly, Gover-nors of the Church, and the Ordinan-ces of the Devil, Petty Popes, Petty Anti-Christs, like incarnate Devils, Cogging, Cousening Knaves; they will lye like Dogs. Proud, Popish,* Pre-

Presumptuous, Prophane, Paultry, Pestilent, Pernicious Prelates, and Usurpers; Impudent, Shameless, Wainscot-fac'd Butchers, Horse-leeches, Robbers, Wolves, Simoniacks, Persecutors, Sowers of Sedition. Their Anti-christian Courts, are the Synagogues of Satan. *The* Beelzebub *of* Canterbury, *the* Canterbury Caiaphas, Esau, *a monsterous Anti-christian Pope, &c.* Bancroft's dangerous Positions, Lib. 2. Cap. 12, 13.

Who among us seven Years ago, imagin'd that this Land should be heal'd of the two great Plague-Sores of this Land, viz. The Common-Prayer *and* Episcopacy, &c.? *Love's* Sermon at *Uxbridge, January* 30, 1644.

Throw away the Rubbish, out with the Lord's Enemies, and the Land's; vex the Midianites, *abolish the* Amalekites, *else they will vex you with their Wiles, as they have done heretofore; let* Popery *find no Favour, because it is treasonable;* Prelacy *as little, because it is* tyrannical. Coleman

man *to the Commons*, August 30, 1643.

The Hierarchy is become a fretting Gangreen, *and spreading Leprosy; an insuppertable Tyranny: Up with it, up with it to the Bottom, Root and Branch, Hip and Thigh: Destroy these* Amalekites, *and let their Place be no more found.* Coleman *to the Parliament*, Aug. 30, 1643.

What had we got, if the Prelatical Party had been set up? What could we have expected from them, but Superstitions, Innovations, Illegalities, Bondage of our Estates, Liberties, and Consciences. Burroughs *to the Commons*, Sept. 7, 1641.

I profess I cannot expect a compleat Deliverance from these and other like Oppressions, but by the Extirpation of the Frame of Prelatical Government. Ash *to the Commons*, March 30, 1642.

The Violence that is done to me and my Flesh, be upon thee, O Papany, *shall the Inhabitants of* Ireland *say: And my Blood upon thee*, O Prelacy,

shall

shall England *say.* Newcomen *to the Commons*, Nov. 5, 1642.

Of all the Nations that have renounc'd the Whore of Rome, *there is none in the World so far out of Square as* England, *in retaining the Popish Hierarchy.* Epist. before the Demonst.

The English *Prelacy is the Product of proud Ambition and Arrogancy, and contrary to the express Commands of* CHRIST. Baxter's *five Disputations, p.* 45.

Bishops are Thorns and Thistles, and the military Instruments of the Devil. Baxter's *Concord, p.* 122.

Prelacy is a Government which gratifieth the Devil and wicked Men. 5 Disputations, *p.* 36. *Contrary to the Word of God and Apostolical Institution. Ib. p.* 51. *Against the Will of* CHRIST, *and the Welfare of the Churches. Ibid. Pref.* 16.

What is this Prelacy? A mere Antichristian Encroachment upon the Inheritance of CHRIST. D. Owen, *Thanksgiving-Sermon*, October 24, 1651.

The

The Bishops are to be utterly extirpated, no less than the Romans *rooted out the very Name of* Tarquins, *for the Tyranny they had exercis'd. A Wind to fan and cleanse, will not serve their Turn; but it must be a full mighty Wind to root up, and carry away the very Foundation of their Being.* Sion's *Plea, and* CHRIST *on his Throne.*

This may suffice as to their Words; of which alone, a Volume might be made. Let us proceed to their Actions, which are suitable to the Expressions; for those restless Spirits never gave over, 'till they had actually abolish'd Prelacy, both in *England* and *Scotland*. Slandering and Reviling, was the Introduction by which they dispos'd the Minds of the Multitude, easy to be led by wicked and factious Persons, pretending to Religion, tho' possess'd of none, and only aiming to carry on their villainous Designs under that specious Colour. I am sensible some of our Historians, led by the Spirit of Flattery, have labour'd to extenuate the Guilt

Guilt of many of those Agents of Hell, who first kindled and blew up the Fire, which devour'd both the Monarchy and Hierarchy; but it is impossible any Veil should conceal the Infamy of those who, being Men of natural Capacities and great Reading, drew these Nations into such an unnatural and unchristian Rebellion against the King and the Church; besides, it is well known that many of those whom those unfair Writers pretend to excuse, persisted in their Hardness of Heart 'til the End of their Days, and left it as a Legacy to their Children, whom they brought up in their vile Principles of a mortal Hatred to Monarchy and Episcopacy, as has been sufficiently manifested by their Actions. Others, it is true, like more refin'd Hypocrites, pretended to Repentance, that they might be in a better Capacity to destroy that which they pretended to embrace and support. But let us leave these Considerations to shew the Behaviour of those Wretches.

England,

England, at the Time of the Reformation, retain'd Episcopacy as an Apostolical Institution; without which, there could be no Ordination, and consequently no Priesthood, or due Administration of Sacraments. It was not so in *Scotland*, where, tho' the Name of Episcopacy was retain'd, yet their Authority was so shaken, that they had nothing left but the empty Title, without any real Authority, Jurisdiction, or very little Revenue. *Knox* having been the principal Reformer there, with others like himself, of the true *Geneva* Stamp, they drew all to themselves, and labour'd to render the Bishops contemptible, by depressing them; that so the People, by Degrees, might be dispos'd to cast them off as of no Use. Besides, they did not fail to inculcate vile Notions of their Character, as not warranted by Scripture, and of their Persons, falsly charging them with many Crimes, to render them odious. To add to this, many of the Nobility, in those Times of Confusion, took

Possession

Possession of Church-Lands; and, among them, of many belonging to the Bishops; which, rather than they would hear of restoring, they resolv'd to extirpate the whole Order. Upon this Encouragement, the rest of the Nobility, hoping to share in what remain'd of the Patrimony of the Church, afterwards grew the more zealous for their own Interest, under the hypocritical Mask of Religion; and thus brought about the Calamities that ensu'd.

The People of *Scotland* having been long dispos'd to rigid Presbytery, by their *Geneva* Teachers, and the great Ones above-mention'd, who either were, or desir'd to be possess'd of whatsoever Estates had been vested in the Church, it was no difficult Matter to set them upon the Bishops. This was artfully manag'd by the Presbyterian Ministers, who having brought Episcopacy, by Degrees, under their Lash, were resolv'd, in the End, wholly to extirpate it. To this Purpose, the *Common-Prayer* having been sent into *Scotland* by King

Charles

Charles Ist, in the Year 1637, and order'd to be us'd in all Churches, when it began to be read in the Great Church at *Edinburgh*, on *Sunday* the 23d of *July* of the aforesaid Year, many of the Privy-Council, the two Arch-bishops, several Bishops, and the Magistrates of that City, being present, it was receiv'd with Curses and Out-cries; and those follow'd with such a Mutiny, that the Bishop of *Edinburgh* narrowly escap'd being murder'd. Nor did the Tumults end with the Day; the better Sort, and the very Magistrates, favouring the Insolences of the Rabble, and their Ministers adding Fewel to the Fire. But this was hitherto only against the Service-Book; which having been admitted and approv'd of by the Bishops, they were next to suffer for that, and all other imaginary Crimes laid to their Charge. In order to finish the Work they had so well begun, the Tumults were carry'd on with a high Hand; and King *Charles* being no Way dispos'd to comply with all the Follies of those deluded Peo-

People, they were by their Teachers, wrought up to fly in his Face, and cast off all Respect to his Authority; many Lords, and other Persons of Rank, being the Ringleaders in all the ensuing Confusions.

The first open Affront to Majesty it self, was in *December* the aforesaid Year 1637, when a Proclamation being publish'd at *Sterling* for settling the Minds of the People in Point of Religion, the Earl of *Hume* and the Lord *Lindsey*, with many others of all Sorts, dur'st presume to make a publick Protestation against it, full of hypocritical Cant, under Colour of Zeal for Reformation, and an Abhorrence of Innovations in the divine Service. These Things are here lightly hinted, as introductory to the Overthrow of the Hierarchy; and accordingly, 'till we come to that, we shall only just touch upon the following Acts, which led the Way to the total abolishing of that Order, lest we should seem to come upon it too abruptly.

"In the Year 1638, all the Scheme "for carrying on the Rebellion being "laid, the Thing they call'd *The Confession of Faith of the Kirk of* Scotland, was subscrib'd by the Nobles, "Barons, Gentlemen, Ministers, and "Commons. This pretended Confession, might better have been call'd an "Abjuration, as not mentioning one "Article of Faith, but being a long "Scrole of what they pretended to abhor; but the main Design of it, was "couch'd in the Conclusion, where "they solemnly engag'd in an Association or League, for the Defence and "Maintenance of their imaginary Religion, which in Reality was the promoting of their Rebellion. Here we "have the Foundation of their Holy "League and Covenant, under the "Disguise of a Confession of Faith; "and from this Time, the Covenanters began to act in open Defiance of the King, and his Commissioner and Council in that Kingdom. Accordingly, they, of their own Authority, "appointed a general Assembly of their "Clergy, giving what Directions they thought

thought fit for the electing of the Members, and other Proceedings, without vouchsafing to admit of any Article offer'd in his Majesty's Name by his Commissioner. The King being no way able to put a Stop to their Proceedings, was oblig'd to give his Consent to their holding of their general Assembly at *Glasgow* on the 21st of *Nov.* 1638.

Before the said General Assembly could meet, the Covenanters, in order at once to exclude the Bishops from voting or sitting in their said Assembly, and that they might at once be entirely cast off, began a Process in the Presbytery of *Edinburgh*, against all and every one of the Arch-bishops and Bishops, from that to appear as guilty Persons, which King *Charles* the Ist, in his Declaration, tells us, *was fram'd and pursu'd with such Malice, Injustice, Falshood, and Scandal, as cannot be parallell'd by any President of Injustice in precedent Ages, nor, 'tis to be hop'd, shall ever be follow'd in future.* For the better understanding of their Pro-

ceedings, we shall here give the Substance of their Allegations as follows:

The Bill, or, the Complaint of the Noblemen, Barons, Burgesses, Ministers, and Commoners, Covenanters, against the pretended Arch-bishops and Bishops within this Kingdom, as it was presented to the Presbytery at Edinburgh; *with an Act of Reference of the Bill, from the Presbytery to the next General Assembly,* &c.

NOBLEMEN.

Unto your Wisdoms humbly shews and complains, we *John* Earl of *Sutherland*, *John* Earl of *Athol*, *William* Earl of *Dalhousie*, *Mungo* Viscount of *Stormont*, *Hugh* Lord *Montgomery*, *David* Lord *Elcho*, *George* Lord *Forrester*, *Arthur* Lord *Forbesse*, *John* Master of *Berridale*, *Robert* Lord *Boyd*, *David* Lord *Balcarras*, *John* Lord *Melvil*.

Then

Then follow the Names of Barons and Gentlemen, Minifters, and Commons, of no Ufe here, and therefore we proceed to the Bill.

'WE, for our felves, and in Name and Behalf of the reft of the Noblemen, Barons, Gentlemen, Burgeffes, Minifters, and Commons within the Realm of *Scotland*, Subfcribers of the Covenant, who are not chofen Commiffioners to the General Affembly, but, who will affift and infift on this Complaint with us, as faithful Chriftians, as loyal Subjects and fenfible Members of this Church and Commonwealth, having Intereft to purfue this popular Action in a fpecial Manner, and an eminent Degree, by which Purfuit, God may be glorify'd, CHRIST's Kingdom advanc'd, that the Church may be reftor'd to her Privileges and Liberties, and freed from manifold Scandals, from the Corrupters of Doctrine with Popery,

'and *Arminianism*, of the Sacraments
'with Superstition and Will-Wor-
'ship, and of the Discipline with
'Tyranny, and from the Overthrow-
'ers of the Peace of this Church and
'Kingdom, by their Usurpations and
'Lies, their violent Humours and
'Falshood for their own worldly
'Ends, may be try'd and censur'd
'accordingly; and so this Church
'and State made free from the pre-
'sent Divisions and Combustions,
'and restor'd to Peace and Unity,
'both with God and amongst them-
'selves, and that his Majesty's reli-
'gious Disposition and Honour may
'be clear'd to all the World, by the
'Tryal and Censure of those Men
'who have fraudulently abus'd his
'Majesty's Name and Authority, by
'their Trust and Credit with his
'Majesty. We most earnestly make
'Request, That whereas by the
'Laws of this Church and Kingdom,
'and by his Majesty's last Procla-
'mation, all his Majesty's Subjects,
'whether Ecclesiastical or Civil, of
'whatsoever Title or Degree, if
'they

'they have exercis'd an unlimited or 'unwarrantable Power, they are 'declar'd and ordain'd to be liable to 'the Tryal and Censure of the General Assembly and Parliament; or 'to any other Judicatory, according 'to the Nature and Quality of the 'Offence. And whereas Master '*David Lindsey*, pretended Bishop 'of *Edinburgh*, Master *Thomas Sydserfe*, pretended Bishop of *Galloway*, 'Master *Walter Whiteford*, pretended Bishop of *Brichen*, Master *John Wedderburne*, pretended Bishop of '*Dunblane*, Master *James Fairley*, 'pretended Bishop of *Argyle*, Master '*John Spotwood*, pretended Archbishop of St. *Andrews*, having their 'Residences, or Dwelling-Places, 'within the Bounds of this Presbytery of *Edinburgh*, Master *Patrick Lindsey*, pretended Bishop of *Dunkell*, Master *Adam Bannazine*, pretended Bishop of *Aberdene*, Master '*John Gutherie*, pretended Bishop of '*Murray*, Master *John Maxwell*, 'pretended Bishop of *Rosse*, Master '*George Greme*, pretended Bishop of

Orkney,

'*Orkney*, Master *John Abernethie*, 'pretended Bishop of *Cathness*, Ma'ster *Neil Cambel*, pretended Bishop 'of the *Isles*, should be try'd and 'censur'd for their unlimited and 'unwarrantable Power.

'For whereas it was provided in 'the Cautions agreed upon in the Ge'neral Assembly holden at *Montrose*, '*Anno* 1600, for bounding of the Mi'nisters Votes in Parliament, and con'cluded to be inserted in the Body of 'the Act of Parliament for Confirma'tion of this Vote, as a most necessary 'and substantial Point of the same, 'which was never yet repeal'd by a 'lawful Assembly, that the Minister 'should swear upon his Admission to 'the Office of Commissionary, to sub'scribe and fulfil the Cautions agreed 'upon under the Penalties express'd 'therein, otherwise he was not to be 'admitted; yet the said Master *Lind'sey*, sometimes Minister of *Brichen*, 'now pretended Bishop of this Diocese 'of *Edinburgh*, and pretended Mode'rator of this Presbytery, with his 'foresaid Collegues, the pretended Bi-

'shops

'shops and Arch-bishops of this Church
'respective, having taken upon them,
'without craving or obtaining Com-
'mission from the Church, as it is set
'down in that Assembly at *Montose*,
'the Office and Power to vote in Par-
'liament, without swearing at his or
'their Entrances to subscribe and ful-
'fil those Cautions, which are set
'down under Penalties.

'In the first Caution it was provided,
'That he presume not to propound
'in Parliament, in Council, or Con-
'vention, any Thing in the Name
'of the Church, without an express
'Warrant or Direction from the
'Church, under the Pain of Deposi-
'tion from his Office; and that he
'should never give Consent unto,
'nor keep Silence from any Thing,
'amidst these Meetings, that might
'be prejudicial to the Liberty of the
'Church, under the said Pain.

'Then they alledge, That the said
David Lindsey, and his Collegues a-
bove-nam'd, had, contrary to the said
Caution, without Warrant from the
Church, consented to several Acts of
'Parlia-

'Parliament therein nam'd, and to
' Acts of Council, &c. relating to
' Church-Affairs, which they did not
' approve of.

' That, contrary to the third Cau-
' tion, they had receiv'd for the main-
' taining of their Ambition and Ri-
' ot, the Emoluments of the Church,
' which might sustain several Pastors,
' and enjoy'd Plurality of Benefices.

' That, contrary to the fourth Cau-
' tion, they had set and taken settled
' Patronages.

' That, contrary to the fifth Cauti-
' on, they had been non resident from
' their Charges for many Years, and
' not perform'd the Duties of Pastors,
' by Preaching, Administration of Sa-
' craments, visiting the Sick, &c. and
' deserted their Charges for many
' Years.

' That, contrary to the sixth Cauti-
' on, they had usurp'd a Jurisdiction
' in the Administration of Discipline,
' Collation of Benefices, Visitation,
' and other Points of Ecclesiastical
' Government, without a lawful Pow-
' er from the Church, in exercising

' Power

'Power to ſuſpend, deprive, command, and inhibit Excommunication at their Pleaſure, to fine, confine, impriſon, baniſh Miniſters and other Profeſſors, without the Warrant of the Laws of the Country; appointing their Moderators over Preſbyteries and Synods, prorogating their Dyets, ſtaying their Proceedings againſt Papiſts, Sorcerers, Adulterers, and other groſs Offenders, by exacting Contributions, by ordaining of ſcandalous Miniſters, by ſilencing Miniſters for not reading the Service-Book, by interducing, after a Popiſh Manner, the Exerciſes of Morning and Evening Prayer in their Churches, *&c.*

'That, contrary to the ſeventh Caution, they had diſdain'd to ſit in Preſbyteries, or to be ſubject to their Cenſures.

'That they had taught erroneous and corrupt Doctrine themſelves, and by their pretended Power, had preferr'd to the Miniſtry Men who have taught erroneous Doctrine againſt the Confeſſion of Faith, and

' Acts of Parliament quoted in the
' Covenant ; and that they cherish'd
' and maintain'd them who taught
' *Arminianism* and Popery, as conditi-
' onal Election, Free-will, Resistibi-
' lity of effectual Grace, the Univer-
' sality of *Christ's* Death, the Merit
' of it in Heaven and Hell, a final
' Apostacy of the Saints, the local
' Descent of *Christ* into Hell, that
' *Christ* came into the World *clauso*
' *Virginis utero* ; auricular Confession,
' and Papal Absolution ; that the Pope
' is not Anti-christ ; that the Church
' of *Rome* is a true Church ; that Re-
' conciliation with *Rome*, is a Thing
' easy ; that the Church of *Rome* errs
' not in Fundamentals, and that she
' differs not in Fundamentals from
' the Reform'd Churches, and main-
' tain'd other damnable and heretical
' Points of Doctrine.

' That, contrary to the Acts of the
' Church, they exacted divers Oaths
' and Subscriptions from them who
' enter'd into the Ministry.

' That, contrary to the Word of
' God, and the Practice of the pri-
' mitive

'mitive Church, they had aſſum'd 'to themſeves the Titles and Ho-'nours of Lords, did ſet as Senators 'in the College of Juſtice, as Coun-'ſellors in the Privy-Council, as 'Auditors in the Exchequer, and 'enjoy'd prime Offices of State; the 'pretended Biſhops uſurping Prece-'dency before the Temporal Lords, 'the pretended Arch-biſhops before 'the Earls, and the pretended Pri-'mate before the prime Officers of 'State.

'That, contrary to the Word of 'God, and Acts of the Aſſembly, *An-'no* 1576, 1577, and 1578, they 'would not be ty'd to particular 'Flocks.

'That, contrary to the Act of the 'Aſſembly of *Dundee*, *Anno* 1580, 'which declar'd the Office of a Bi-'ſhop, to be brought in by the Folly 'and Corruptions of Men, to the 'Hurt of the Church, and prohibi-'ted the Uſe of the ſaid Office, un-'der Pain of Excommunication, 'they had taken Conſecration to the 'Office of Dioceſan Biſhops, claim-

'ing the Power of Ordination and
'Jurisdiction.

'That, contrary to the Laws of
'the Church and Kingdom, they had
'brought in the Service-Book, the
'Book of Canons, and the High
'Commission Court, and would have
'chang'd and overthrown the whole
'Frame of Doctrine of God's Word,
'the Use of the Sacraments, the Dis-
'cipline, Liberties, and Privileges
'of the Church and State.

'Besides all those Faults, that the
'said Master *David Lindsey*, with
'his Collegues, *respective* in their
'Life and Conversation, were slan-
'der'd constantly, as guilty of ex-
'cessive Drinking, Whoring, Play-
'ing at Cards and Dice, Swearing,
'profane Speaking, excessive Gaming,
'profaning of the Sabbath, Con-
'tempt of the publick Ordinances,
'and private Family-Exercises, mock-
'ing of the Power of Preaching,
'Prayer, and spiritual Conference,
'and sincere Professors; besides, with
'Bribery, Simony, selling of Com-
'missariots Places, Lies, Perjuries,
'disho-

'dishonest Dealing in civil Bar-
'gains, abusing of their Vassals, and
'of Adultery and Incest, with many
'other Offences.

Here, indeed, was a horrid Charge, but it does not appear that ever one of these Crimes laid to them, was made out, or that their Accusers did so much as go about it; the Design was to revile and throw much Dirt, that so some of it might stick to them. Besides, what could be more Preposterous, than that the Presbytery of *Edinburgh* should cite so many Bishops, over whom it could have no Pretence to Jurisdiction? that they should cite them to answer for transgressing of several Laws, which they themselves knew to be repeal'd? and for giving Obedience to Acts of Parliament and General Assemblies then in Force, as was their sitting in Parliament, and many other Particulars mention'd in the Charge? that they should charge them with *excessive Drinking*, *Whoring*, *Swearing*, *&c.* which they could not believe

themſelves, nor ever went about to make out in any Particular?

The General Aſſembly being met at *Glaſcow* on the 21ſt of *November* 1638, the Arch-biſhops and Biſhops ſent their Declinator and Proteſtation againſt it, as an unlawful Aſſembly, and its Proceedings void and null; for which, they urg'd many ſolid Reaſons, and particularly, that there were more Laicks than Clergy, with equal Power to judge and determine; that moſt of the Clergy had not, as they ought to have done, by Virtue of ſeveral Acts of Parliament, ſubſcrib'd the Articles of Religion, nor recogniz'd their ſovereign Lord the King, nor taken the Oath of Allegiance, nor ſubſcrib'd the Confeſſion of Faith, and Band for defending his Majeſty's Perſon and Authority againſt all his Enemies; but on the contrary, had, in their Sermons, diſwaded and deterr'd others from ſo doing, *&c.* The Biſhops farther refus'd to appear before them as Judges, becauſe they had given Judgment before the Matters

ters to be try'd, were brought before them; as also because they would be both Judges and Parties; with much more altogether undeniable, but too long for this Place.

The Assembly would not so much as receive or suffer this Protestation to be read, and having gone on some Days in a most violent and tumultuous Manner, the Marquess of *Hamilton*, then his Majesty's Commissioner, was at last oblig'd to dissolve them; protesting, that whatsoever Acts they should presume to pass, would be void, and no way obligatory. The next Day the Assembly was dismiss'd by Proclamation; to which, that Gang oppos'd a solemn Protestation, and then, contrary to all Law, continu'd their Assembly, in which, on a Sudden, they condemn'd six former lawful General Assemblies, declaring them to be void and null, tho' two of them were confirm'd by several Acts of Parliament. Next, they condemn'd all the *Arminian* Tenets, without taking any Notice what they were; and to

conclude, they depriv'd the Archbishop of St. *Andrew's*, and the Bishops of *Galloway* and *Brechen* first, and after them, all the rest of the Bishops; many of whom they likewise excommunicated. It is to be observ'd, that in the printed Acts of this their pretended Assembly, the Acts of the Depositions of the Bishops, bear no such odious Crimes, as they had made the People believe they were guilty of, in that infamous Libel which they caus'd to be read in the Pulpits against them; for Proof whereof, we have here inserted one of the Sentences of Deposition, whereby it may be seen, that not so much as one Witness was examin'd, nor offer'd to be produc'd against them, for any one of those fearful Crimes with which they were slander'd in the Libel, but were only depos'd for their Obedience to Acts of Parliament and General Assemblies.

Sentence

Sentence of Deposition against Mr. John Guthrie, *pretended Bishop of* Murray; *Mr.* John Grahame, *pretended Bishop of* Orkney; *Mr.* James Fairley, *pretended Bishop of* Lismoir; *and Mr.* Neil Campbel, *pretended Bishop of* Isles.

'THE General Assembly ha-
'ving heard the Libels and
'Complaints given in against the
'aforesaid pretended Bishops, to the
'Presbytery of *Edinburgh*, and sun-
'dry Presbyteries within their Dio-
'cese; and by the said Presbyteries,
'referr'd to this Assembly, to be try'd,
'the said pretended Bishops being
'lawfully cited, oftentimes call'd,
'and not compeering, proceeded to
'the Cognition of the Complaints
'and Libels against them; and find-
'ing them Guilty of the Breach
'of the Cautions agreed upon in the
'Assembly at *Montrose*, *Anno* 1616,
'for restricting of the Minister-Voter
'in Parliament, from incroaching
'upon the Liberties and Jurisdicti-
'ons

'ons of the Kirk, which was set
'down with Certification of Deposi-
'tion, Infamy, and Excommunica-
'tion; and especially for receiving
'Consecration to the Office of Epis-
'copacy, condemn'd by the Confessi-
'on of Faith, and Acts of this Kirk,
'as having no Warrant nor Funda-
'ment in the Word of God; and
'by Virtue of this usurp'd Power,
'and Power of the High Com-
'mission, pressing the Kirk with
'Novations in the Worship of God;
'and for their Refusal to underlie
'the Tryal of the reigning Slander
'of sundry other gross Transgressions
'and Offences laid to their Charge;
'therefore the Assembly, mov'd
'with Zeal to the Glory of God,
'and purging of this Kirk, ordains
'the said pretended Bishops to be
'depos'd, and by these Presents doth
'depose them, not only of the Office
'of Commissionary to vote in Par-
'liament, Council, or Convention
'in Name of the Kirk, but also of
'all Functions, whether of pretend-
'ed Episcopal or Ministerial Calling;
'and

'and likewiſe, in Caſe they acknow-
'ledge not this Aſſembly, reverence
'the Conſtitutions thereof, and obey
'not the Sentence, and make not
'their Repentance conform to the
'Order preſcrib'd by this Aſſembly,
'ordains them to be excommunica-
'ted, and declar'd to be of theſe
'whom CHRIST commandeth to be
'holden by all and every one of the
'Faithful, as Ethnicks and Publi-
'cans; and the Sentence of Excom-
'munication to be pronounc'd, upon
'their Refuſal, in the Kirks appoint-
'ed by any of theſe who are parti-
'cularly nam'd to have the Charge
'of trying their Repentance or Im-
'penitency; and that the Execution
'of this Sentence, be intimate in
'all the Kirks within this Realm, by
'the Paſtors of every particular Con-
'gregation, as they will be anſwer-
'able to their Preſbyteries and Sy-
'nods, or the next General Aſſem-
'bly, in Caſe of Negligence of the
'Preſbyteries and Synods.

Having thus proceeded againſt the Perſons of the Biſhops, they thought it

it necessary to go on; and accordingly, soon after, they declar'd Episcopal Government to be inconsistent with the Laws of the Church and Kingdom, and so abolish'd it for ever, tho' it then actually stood confirm'd by many Acts, both of Parliaments and Assemblies. It was not practicable to stop here, and therefore the *Scots*, at length, broke out into open Rebellion in Arms, tho' they had long been so in their Words and Actions; and this, therefore, some were pleas'd to call *the Bishops War*, as if it had been undertaken by the King barely upon their Account; but his Majesty was necessitated to undertake it in his own Defence; the *Scots*, besides many other Insolences, having actually rais'd Forces, and order'd them to be at the Disposal of the General Assembly.

However, the following Year 1639, the King's Army, and that of the Rebels, being in the Field, an Accommodation was made; pursuant to which, a Parliament and a General Assembly were to be conven'd in

August

August that Year. The Earl of *Traquair* was appointed Commiſſioner, and the King underſtanding the ill Diſpoſition of the Kingdom of *Scotland*, writ a Letter to the Archbiſhop of St. *Andrew*'s, diſcharging him, and all the other Biſhops, from appearing either in the Parliament or Aſſembly ; declaring, he could not promiſe them any Place of Safety in that Kingdom ; and at the ſame Time to deliver their Declinator, or Remonſtrance, againſt the ſaid Aſſembly and Parliament, to his Commiſſioner, to be there read. The General Aſſembly, which met at *Edinburgh*, having prepar'd their Acts againſt the Service-Book and the Biſhops, the Parliament, which met in *Auguſt*, fell preſently to curtailing of the King's Prerogative in ſeveral Particulars ; and then, to confound the third Eſtate in Parliament, always call'd in *Scotland* the firſt, being the Biſhops, which had been carefully preſerv'd by all the Kings of *Scotland*. The King being inform'd of their extravagant Proceedings, prorogu'd them

to

to the 14th of *November*, with Leave to send some Persons to him, to represent their Desires. The Rebellion increasing, that Parliament did not meet, at least by the King's Authority, for the *Scots* were up in Arms, and soon after enter'd *England*; where his Majesty being betray'd by his own Followers, made another unhappy Agreement with them, which gave Encouragement to the ensuing Rebellion in *England*, and at length to his own Ruin. But what makes to our Purpose here, is, that from this Time, Episcopacy remain'd banish'd out of *Scotland*, 'till the Restoration of King *Charles* the IId. It is now Time we should proceed to shew by what Steps that sacred Order came to be suppress'd in *England*.

The Infection was spread over the whole Island; the *English* Presbyterians held Correspondence with the *Scotch*, and both were unanimous to destroy Episcopacy. Many weak Heads were turn'd with the Cry of Popery and Innovations; and thus deluded to put an helping Hand to over-

overthrow that Order which they pretended to reform, others of more Senſe, affecting Popularity; and the empty Name of Patriots, made long Speeches with little in them, and ſided with the ſtronger Party not thro' Ignorance, but Pride and Malice; ſo that the Generality conſpir'd upon different Views, to attain the ſame End. The Rebellion being ſo well advanc'd by the *Scots*, the *Engliſh* diſdain'd to be longer out-done by them, and having long defam'd the King with the Clamour of Grievances, among which, thoſe in the Church were not the leaſt, having under-hand diſpos'd the Rabble to inſult Majeſty and Epiſcopacy, they thought it high Time to begin to act more bare-fac'd, and proceed to the hewing down of the Hierarchy, to make Way for the enſuing Anarchy both in Church and State.

Accordingly *Iſaac Pennington*, Alderman of *London*, and a Member of the then Houſe of Commons, afterwards Lord Mayor of *London*, for a Year and half together, out of Turn,

and contrary to the King's expreſs Command, who had 7000*l.* given him by the pretended Parliament, and a good Share of the Biſhops Lands, for his rebellious Practices in this City, and was once Lieutenant of the *Tower*; and yet, notwithſtanding all the Spoil he got, broke twice; and, to make himſelf up, was one of the Murderers, call'd Judges, of King *Charles* the Iſt; for which, he, after the Reſtoration, dy'd a Priſoner in the *Tower*, having been alſo one of thoſe Wretches of Aldermen, who perſonally proclaim'd the Act for aboliſhing Kingly Government in the City of *London*: This bloody Miſcreant, on the 11th of *Dec.* 1640, attended by a Rabble of petty Shop-keepers and Apprentices, (for the better Sort durſt not yet appear) preſented a Petition to the Houſe of Commons againſt the Biſhops and the Ceremonies of the Church, which were offenſive to their tender Conſciences, tho' the Ring-leader, *Pennington*, made no Scruple afterwards, as was ſaid above, to embrue his Hands

Hands in the Blood of his Sovereign. The Petition, with the particular Grievances, were as follows:

To the Right Honourable the Commons House of Parliament.

The humble Petition of many of his Majesty's Subjects in and about the City of London, *and several Counties of the Kingdom,*

Sheweth,

THAT *whereas the Government of* Arch-bishops *and Lord* Bishops, Deans, *and* Arch-deacons, &c. *with their Courts and Ministrations in them, have prov'd prejudicial, and very dangerous both to the Church and Common-wealth, they themselves having formerly held, That they have their Jurisdiction and Authority of human Authority, 'til of these latter Times being farther press'd about the Unlawfulness, that they have claim'd their Calling immediately from the Lord* JESUS CHRIST, *which is against the Laws of this Kingdom, and*

derogatory to his Majesty and his State-Royal. And whereas the said Government is found, by woful Experience, to be a main Cause and Occasion of many foul Evils, Pressures, and Grievances of a very high Nature, unto his Majesty's Subjects in their own Consciences, Liberties, and Estates, as in a Schedule of Particulars hereunto annex'd, may in Part appear:

We therefore most humbly pray and beseech this honourable Assembly, the Premises consider'd, That the said Government, with all its Dependencies, Roots and Branches, may be abolish'd, and all Laws in their Behalf, made void, and the Government, according to God's Word, may be rightly plac'd amongst us. And we your humble Suppliants, as in Duty we are bound, will daily pray for his Majesty's long and happy Reign over us, and for the prosperous Success of this high and honourable Court of Parliament.

A

A Particular of the manifold Evils, Pressures, and Grievances, caus'd, practis'd, and occasion'd by the Prelates and their Dependants.

1. THE subjecting and enthralling of all Ministers, under them and their Authority, and so by Degrees, exempting them from the temporal Power. Whence follows,

2. The Faintheartedness of Ministers to preach the Truth of God, lest they should displease the Prelates; as namely, the Doctrine of Predestination, of Free-Grace, of Perseverance, of original Sin remaining after Baptism, of the Sabbath, the Doctrine against universal Grace, Election for Faith foreseen, Free-Will, against Antichrist, Non-Residents, Inventions in God's Worship; all which are generally withheld from the Peoples Knowledge, because not relishing to the Bishops.

3. The Encouragement of Mini- to despise the temporal Magistracy,

the Nobles and Gentry of the Land; to abuſe the Subjects, and live contentiouſly with their Neighbours, knowing that they, being the Biſhops Creatures, ſhall be ſupported.

4. The Reſtraint of many godly and able Men from the Miniſtry, and thruſting out of many Congregations, their faithful, diligent, and powerful Miniſters, who liv'd peaceably with them, and did them Good, only becauſe they cannot in Conſcience ſubmit unto, and maintain the Biſhops needleſs Devices; nay, ſometimes for no other Cauſe, but for their Zeal in Preaching and great Auditories.

5. The ſuppreſſing of that godly Deſign, ſet on Foot by certain Saints, and ſugar'd with many great Gifts by ſundry well-affected Perſons, for the buying of Impropriations, and placing of able Miniſters in them, maintaining of Lecturers, and founding of Free-Schools, which the Prelates could not endure, leſt it ſhould darken their Glories, and draw

draw the Miniſters from their Dependance upon them.

6. The great Increaſe of idle, leud, and diſſolute, ignorant, and erroneous Men in the Miniſtry, which ſwarm like the Locuſts of *Egypt* over the whole Kingdom; and, will they but wear a Canonical Coat, a Surplice, a Hood, bow at the Name of JESUS, and be zealous of ſuperſtitious Ceremonies, they may live as they liſt, confront whom they pleaſe, preach and vent what Errors they will, and neglect Preaching at their Pleaſures, without Controul.

7. The Diſcouragement of many from bringing up their Children in Learning, the many Schiſms, Errors, and ſtrange Opinions which are in the Church; great Corruptions which are in the Univerſities; the groſs and lamentable Ignorance almoſt every where among the People; the want of preaching Miniſters in very many Places both of *England* and *Wales*; the loathing of the Miniſtry, and the general Defection to all Manner of Profaneneſs.

8. The

8. The swarming of lascivious, idle, and unprofitable Books and Pamphlets, Play-Books and Ballads; as namely, *Ovid's Fits of Love*, *The Parliament of Women*, , which come out at the dissolving of the last Parliament; *Baron's Poems*, *Parker's Ballads*, in Disgrace of Religion, to the Increase of all Vice, and withdrawing of People from reading and hearing the Word of God, and other good Books.

9. The hindering of godly Books to be printed, the blotting out or perverting those which they suffer, all or most of that which strikes either at Popery or *Arminianism*; the adding of what or where pleases them, and the Restraint of re-printing Books formerly licens'd, without re-licensing.

10. The publishing and venting of Popish, *Arminian*, and other dangerous Books and Tenets, as namely, *That the Church of* Rome *is a true Church, and in the worst Times, never err'd in Fundamentals: That the Subjects have no Propriety in their Estates, but*

but that the King may take from them what he pleases: That all is the King's, and that he is bound by no Law. And many other from the former whereof hath sprung.

11. The Growth of *Popery*, and Increase of Papists, Priests, and *Jesuits* in sundry Places, but especially about *London*, since the Reformation; the frequent venting of Crucifixes and Popish Pictures, both engraven and printed, and the placing of such in Bibles.

12. The Multitude of Monopolies and Patents, drawing with them innumerable Perjuries: The Increase of Customs and Impositions upon Commodities, the Ship-Money, and many other great Burthens upon the Common-wealth, under which all groan.

13. Moreover, the Offices and Jurisdictions of Arch-bishops and Lord-Bishops, Deans, Arch-deacons, being the same Way of Church Government, which is in the *Romish* Church, and which was in *England* in the Time of Popery, little Change thereof

thereof being made, except only the Head from whence it was deriv'd, the same Arguments supporting the Pope, which do uphold the Prelates, and overthrowing the Prelates, which do pull down the Pope; and other reform'd Churches, having, upon their Rejection of the Pope, cast the Prelates out also, as Members of the Beast. Hence it is, that the Prelates here in *England*, by themselves or their Disciples, plead and maintain, that the Pope is not Anti-christ, and that the Church of *Rome* is a true Church, hath not err'd in fundamental Points, and that Salvation is attainable in that Religion, and therefore have restrain'd to pray for the Conversion of our sovereign Lady the Queen. Hence also hath come,

14. That great Conformity and Likeness, both continu'd and increas'd our Church, to the Church of *Rome*, in Vestures, Postures, Ceremonies, and Administrations; namely, as the Bishops Rochets, and the Lawn-Sleeves, the four-corner'd

Cap, the Cope and Surplice, the Tippet, the Hood, and the Canonical Coat; the Pulpits cloath'd, especially now of late, with the Jesuits Badge upon them every Way.

15. The standing up at *Gloria-patri*, and at the Reading of the Gospel, praying towards the East, the Bowing at the Name of JESUS, the Bowing to the Altar towards the East, Cross in Baptism, the Kneeling at the Communion.

16. The turning of the Communion-Table Altarwise, setting Images, Crucifixes, and Conceits over them, and Tapers and Books upon them, and bowing or adoring to or before them; the Reading of the second Service at the Altar, and forcing People to come up thither to receive, or else denying the Sacrament to them; terming the Altar to be the Mercy-Seat, or the Place of God Almighty in the Church, which is a plain Device to usher in the Mass.

17. The christening and consecrating of Churches and Chapels, the consecrating Fonts, Tables, Pulpits,

Chalices,

Chalices, Church-yards, and many other Things, and putting Holiness in them, yea, re-consecrating upon pretended Pollution, as though every Thing were unclean without their consecrating; and for want of this, sundry Churches have been interdicted, and kept from Use, as polluted.

18. The Liturgy, for the most Part, is fram'd out of the *Romish* Breviary, Rituals, Mass-Book; also the Book of Ordination for Arch-bishops and Ministers, fram'd out of the *Roman* Pontifical.

19. The Multitude of Canons formerly made, wherein, among other Things, Excommunication *ipso facto* is denounc'd, for speaking of a Word against the Devices abovesaid, or Subscription thereunto, tho' no Law enjoin'd a Restraint from the Ministry, without Subscription; and Appeal is deny'd to any that should refuse Subscription or unlawful Conformity, tho' he be never so much wrong'd by the inferior Judges. Also the Canons made in the late sacred Synod, (as they call it) wherein are many

many ſtrange and dangerous Devices to undermine the Goſpel, and the Subjects Liberties, to propagate Popery, to ſpoil God's People, enſnare Miniſters and other Students, and ſo to draw all into an abſolute Subjection and Thraldom to them and their Government, ſpoiling both the King and the Parliament of their Power.

20. The countenancing Plurality of Benefices, prohibiting of Marriages without their Licenſes at certain Times, almoſt half the Year, and licenſing of Marriages without Bans aſking.

21. Prophanation of the Lord's Day, pleading for it, and enjoining Miniſters to read a Declaration, ſet forth, as 'tis thought, by their Procurement, for tolerating of Sports upon that Day, ſuſpending and depriving many godly Miniſters for not reading the ſame only out of Conſcience, becauſe it was againſt the Law of God ſo to do, and no Law of the Land ſo to enjoin it.

22. The preſſing of the ſtrict Obſervation of Saints Days, whereby

great Sums of Money are drawn out of Mens Purſes for working on them; a very high Burden on moſt People, who getting their Livings on their daily Employments, muſt either omit them and be idle, or part with their Money, whereby many poor Families are undone, or brought behind Hand; yet many Church-Wardens are ſu'd, or threaten'd to be ſu'd by their troubleſome Miniſters, as perjur'd Perſons, for not preſenting their Pariſhioners who fail'd in obſerving Holy-Days.

23. The great Increaſe and Frequency of Whordoms and Adulteries, occaſion'd by the Prelates corrupt Adminiſtration of Juſtice in ſuch Caſes, who taking upon them the Puniſhment of it, do turn all into Moneys, for filling of their Purſes; and leſt their Officers ſhould defraud them of their Gain, they have in their late Canon, inſtead of remedying theſe Vices, decreed, that the Commutation of Penance ſhall not be without the Biſhop's Privacy.

24. The general Abuſe of that great Ordinance of Excommunication, which God hath left in his Church, as the laſt and greateſt Puniſhment which the Church can inflict upon obſtinate and great Offenders; and the Prelates and their Officers, *who of Right have nothing to do with it*, do daily excommunicate, Men, either for doing that which is lawful, or for vain, idle, and trivial Matters, as working, or opening a Shop on a Holy-day, for not appearing at every Beck upon their Summons, not paying a Fee, or the like; yea, they have made it, as they do all other Things, a Hook or Inſtrument, wherewith to empty Mens Purſes, and to advance their own Greatneſs; and ſo that ſacred Ordinance of God, by their perverting of it, becomes contemptible to all Men, and is ſeldom or never us'd againſt notorious Offenders, who for the moſt Part are their Favourites.

25. Yea farther, the Pride and Ambition of the Prelates being boundleſs, unwilling to be ſubject either to

Man or Laws, they claim their Office and Jurisdiction to be *Jure Divino*, exercise ecclesiastical Authority in their own Names and Rights, and under their own Seals, and take upon them temporal Dignities, Places, and Offices in the Common-wealth, that they may sway both Swords.

26. Whence follows the taking Commissions in their own Courts and Consistories, and where else they sit in Matters determinable of Right at Common Law, the putting of Ministers upon Parishes, without the Patron's and Peoples Consent.

27. The imposing of Oaths of various and trivial Articles upon Church-Wardens and Sides-Men, which they cannot take without Perjury, unless they fall at Jars continually with their Ministers and Neighbours, and wholly neglect their own Calling.

28. The exercising of the Oath *ex Officio*, and other Proceedings by way of Inquisition, reaching even to Mens Thoughts, the apprehending and detaining of Men by Pursevants, the frequent suspending and depriving of Ministers,

Miniſters, fining and impriſoning of all Sorts of People, breaking up of Mens Houſes and Studies, taking away Mens Books, Letters, and other Writings, ſeizing upon their Eſtates, removing them from their Callings, ſeparating between them and their Wives againſt both their Wills, the rejecting of Prohibitions with Threatenings, and the doing of many other Outrages, to the utter infringing the Laws of the Realm, and the Subjects Liberties, and ruining of them and their Families; and of latter Times, the Judges of the Land are ſo aw'd with the Power and Greatneſs of the Prelates, and other ways promoted, that neither Prohibition, *Habeas Corpus*, nor any other lawful Remedy, can be had, or take Place, for the diſtreſſed Subjects in moſt Caſes; only Papiſts, Jeſuits, Prieſts, and ſuch others as propagate *Popery*, or *Arminianiſm*, are countenanc'd, ſpar'd, and have much Liberty; and from thence follow'd, amongſt others, theſe dangerous Conſequences.

 1. The

1. The general Hope and Expectation of the *Romiſh* Party, that their ſuperſtitious Religion will ere long be fully planted in this Kingdom again, and ſo they are encourag'd to perſiſt therein, and to practiſe the ſame openly in divers Places, to the high Diſhonour of God, and contrary to the Laws of the Realm.

2. The Diſcouragement and Deſtruction of all good Subjects, of whom are Multitudes, both Clothiers, Merchants, and others, who being depriv'd of their Miniſters, and overburden'd with theſe Preſſures, have departed the Kingdom, to *Holland* and other Parts, and have drawn with them a great Manufacture of Cloth and Trading out of the Land, unto other Places where they reſide, whereby Wool, the great Staple of the Kingdom, is become of ſmall Value, and vends not; Trading is decay'd, many poor People want Work, Sea-men looſe Employment, and the whole Land is much impoveriſh'd, to the great Diſhonour of this Kingdom, and Blemiſhment to the Government thereof.

3. The

3. The present Wars and Commotions happen'd between his Majesty and his Subjects of *Scotland*, wherein his Majesty and all his Kingdoms are endanger'd, and suffer greatly, and are like to become a Prey to the common Enemy, in case the Wars go on, which we exceedingly fear will not only go on, but also increase to an utter Ruin of all, unless the Prelates, with their Dependences, be remov'd out of *England*, and also they and their Practices, who as we, under your Honour's Favours, do verily believe and conceive, have occasion'd the Quarrel.

All which we humbly refer to the Consideration of this honourable Assembly, desiring the Lord of Heaven to direct you in the right Way to redress all those Evils.

Thus had the *English* Incendiaries copy'd after the *Scotch*, drawing up a Charge full of all that Malice could invent, without ever bringing the least Proof for any Part of the same: And

And it is very remarkable, to ſee the Scum of the City of *London*, Fellows moſt ſupinely ignorant, headed by as mere a Clodpate as themſelves, *Pennington*, a cheating Trader, whom nothing but his Knavery had preferr'd to be an Alderman, and that recommended him to be choſen to ſit in Parliament, that ſuch an illiterate contemptible Mob ſhould pretend to talk of thoſe obſtruſe Points of Divinity, *Predeſtination*, *Free-Grace*, *Perſeverance*, *Original Sin*, and the reſt, mention'd in the ſecond Article their of Particular, as above, Things that have non-plus'd the moſt Learned, and ſcarce known by Name to ſuch illiterate Varlets. Nor is it leſs obſervable, that ſuch Vermin ſhould pretend to deduce thoſe Inferences, as if the Miſmanagements of the Biſhops, had been the Occaſion of all the Calamities they enumerated, as preſent, and which, in their profound Wiſdom, they could foreſee were impending upon the Nation : But this Libel had been contriv'd by the politick Firebrands in the Houſe, to be

pre-

presented to themselves by other Hands, in order to enflame the rest of the Nation; and finding no better Hands to carry it up, than the dull Tool of an Alderman, back'd by a Rabble of hot-headed Brutes in human Shape, they took up with them; for the wiser Sort are not so soon deluded, and the brainless Multitude are fittest for carrying on of mischievous Projects set on Foot by ambitious Men, void of Honour and Conscience, for the advancing of themselves, and their pernicious Ends, tho' at the Expence of the Blood of half the Nation.

The above Petition having been thus presented, the Members of the House of Commons, who had been the Contrivers of it, easily prevail'd that a Day should be appointed for debating of the same, and it was accordingly fix'd to the *Thursday* following. However, on the *Tuesday* before, being the 15th of *December*, when the House fell into Debates about the Canons, the Bishops were of course brought in, and we shall see

how

how they were treated by the Members of that Houſe; but the whole Speeches being too long for this Place, we ſhall only produce ſo much of them as was directly ſpoken to defame that holy Order.

Sir *Edward Deering*, one of the Leaders in the Miſchiefs of thoſe Times, ſaid thus of the Biſhops: 'The Pope, as they ſay, hath a triple Crown; anſwerable thereunto, and to ſupport it, he pretends to have a threefold Law; the firſt is, *Jus Divinum*, Epiſcopacy by Divine Right, and this he would have you think to be the Coronet next his Head, that which doth circle and ſecure his Power; our Biſhops have, in an unlucky Time, enter'd into their Plea, and pretended Title to this Crown, Epiſcopacy by Divine Right.

'The ſecond is, *Jus Humanum*, *Conſtantine*'s Donation, the Gift of an indulgent Prince, temporal Power; this Law belongs to his ſecond, or his middle Crown, already alſo pleaded for by our Prelates in Print.

'Theſe

'These two Crowns being obtain'd, ' he, the Pope, doth frame and make ' his third Crown himself, and sets ' that upmost upon the Top. This ' Crown also hath its Law, and that ' is, *Jus Canonicum*, the Canon-Law, ' of more Use to his Popeship, than ' both the other. ——Just so our Pre- ' lates, from the pretended Divinity ' of their Episcopacy, and from the ' temporal Power granted by our ' Princes, they would now obtrude ' a new Canon-Law upon us.

' They have charg'd their Canons ' at us to the full, and never fearing ' that ever they would recoil back ' into a Parliament, they have ramm'd ' a prodigious ungodly Oath into ' them.

Thus much of his Speech was le- vell'd at the Bishops, the rest being very tedious, is here omitted, as be- ing particularly against the Canons and Convocation, and stuff'd with much low quibbling, as *charging their Canons at us to the full*, *cano- niz'd Canons*, *a new Mold to cast Canon in*, and much more such Witti- cism,

cifm, befides a vaft Number of Quotations, more to fhew reading than to any other Purpofe. Next, Mr. *Nathaniel Fines* and Sir *Benjamin Rudyard* made Speeches againft the Canons, without fparing their Invectives againft the Bifhops and Clergy, whereupon the following Votes pafs'd.

Refolv'd upon the Queftion, Nemine contradicente, 'That the Clergy of 'England, conven'd in Convocation 'or Synod, or otherwife, have no 'Power to make any Conftitutions, 'Canons, or Act whatfoever, in Mat-'ter of Doctrine, Difcipline, or o-'therwife, to bind the Clergy, or 'the Laity of the Land, without 'common Confent in Parliament.

Refolv'd upon the Queftion, Nemine contradicente, 'That the Canons and 'Conftitutions Ecclefiaftical, treated 'upon by the Arch-bifhops of *Can-'terbury* and *York*, and the reft of 'the Bifhops and Clergy of thefe 'Provinces, and agreed upon with 'the King's Majefty's Licenfe, in 'their feveral Synods began at *Lon-'don* and *York*, in the Year 1640, do,

'do contain in them Matters contrary
'to the King's Prerogative, to the
'fundamental Laws and Statutes of
'the Realm, to the Rights of the
'Parliament, to the Property and
'Liberty of the Subjects, and Mat-
'ters tending to Sedition, and of
'dangerous Consequence.

Resolv'd upon the Question, Nemine contradicente, 'That the several 'Grants of the Benevolence, or Con-'tribution, granted to his most ex-'cellent Majesty, by the Clergy of 'the Provinces of *Canterbury* and '*York*, in the several Convocations, 'or Synods, holden at *London* and '*York Anno Dom.* 1640, are contra-'ry to the Laws, and ought not to 'bind the Clergy.

It is here very remarkable, 1. That whereas Sir *Edward Deering*, in his Speech above-mention'd, had with great Approbation of the other Members, inculcated, that the Clergy could do nothing binding in religious Matters, yet here the House of Commons alone, without one Clergy-man, or any Concurrence of the House of

 Con-

Convocation, positively prescrib'd a Rule in Matters Ecclesiastical, and depriv'd the Clergy of all Power in Church-Affairs. 2. That they declare what was done with the King's License, which must imply his Consent was contrary to his Prerogative. 3. That the Clergy's giving their own to the King, was contrary to Law; and, 4. That tho' so much Noise had been made in that House to prove that Convocations were no Synods, yet the whole House, *Nemine contradicente*, calls them Convocations, or Synods. Thus we see the Virulency of Faction and Animosity blinded them, that they knew not what they said or did.

Their next Step to overturn the Hierarchy, was, the bringing in the Charge of the *Scots* against the Archbishop of *Canterbury*, by that means to defame that Order, and render it still more odious; which godly Work they violently prosecuted, 'til they had brought that great Prelate's Head to the Block. To raise the Spirit of Malice against him, Mr. *Harbottle*

Grimston

Grimston made a Speech in the House of Commons, full of all the approbrious Language Hell could suggest; of which, take the following Instances; thus said that well-bred Man. *Mr. Speaker, we are now fallen upon the Great Man, the Arch-bishop of* Canterbury; *look upon him as he is in Highness, and he is the* Sty of all pestilential Filth.—— Again, *Look upon him in his Dependencies, he is the only Man, the only Man that hath rais'd and advanc'd all those that, together with himself, have been the Authors and Causers of all our Ruins.* ——Again, *Who is it, Mr.* Speaker, *but he only, that hath advanc'd all our* Popish Bishops? ——*These are Men that should have fed* CRIST's *Flock, but they are Wolves that have devour'd them.*—— *Mr.* Speaker, *he (the Arch-bishop) hath been the great and common Enemy of all Goodness and good Men, and it is not safe that such a Viper should be near his Majesty's Person.*—— *This Man is the corrupt Fountain that hath corrupted all the Streams.*

To conclude, in his hot Fanatick Zeal, he declar'd it his Opinion, that the Houſe ſhould accuſe the Archbiſhop of High-Treaſon; which having been before concerted in their Cabals, was readily agreed to, and he was accordingly impeach'd of High-Treaſon: And that he might not be alone, the Biſhop of *Ely* was charg'd with ſetting up Idolatry and Superſtition, and exerciſing and acting Things of that Nature in his own Perſon; and thereupon oblig'd by the Houſe of Lords to find 10000 *l.* Security for his Appearance.

Thus far had the Houſe of Commons proceeded againſt Biſhops, when the Incendiaries abroad contriv'd to have another Petition brought againſt them; which, for the Charges annex'd to it, deſerves to be here inſerted.

To

To the Honourable House of Parliament now assembled.

The humble Petition of many of the Inhabitants within his Majesty's County of Kent.

Most humbly shewing,

'THAT by sad Experience we 'do daily find the Govern-'ment of the Church of *England* by 'Arch-bishops, Bishops, Deans, and 'Arch-deacons, with their Courts, 'Jurisdictions, and Administrations 'by them and their inferior Officers; 'to be very dangerous both to Church 'and Common-wealth; to be the 'Occasion of manyfold Grievances 'unto his Majesty's Subjects in their 'Consciencies, Liberties, and Estates; 'and likely to be fatal to us in the 'Continuance thereof; the dangerous 'Effects of which lordly Power in 'them, have often appear'd in these 'Particulars following:

1. 'They do with a hard Hand 'over-rule all other Ministers, sub-

'jecting them to their cruel Autho-
'rity.

2. 'They do suspend, punish, and deprive many godly, religious, and painful Ministers, upon slight or no Grounds; whilst, in the mean Time, few of them do preach the Word of God themselves, and that but seldom; but they do restrain the painful preaching of others, both for Lectures, and for Afternoon Sermons on the Sabbath-Day.

3. 'They do countenance, and have of late encourag'd Papists, Priests and *Arminian*, both Books and Persons.

4. 'They hinder good and godly Books to be printed; yet they do license to be publish'd, many Popish, *Arminian*, and other dangerous Tenets.

5. 'They have deform'd our Churches with Popish Pictures, and suited them with *Romish* Altars.

6. 'They have of late extoll'd and commended much the Church of *Rome*, denying the Pope to be Antichrist; affirming the Church of

Rome

'*Rome* to be a true Church in Fun-
'damentals.

7. 'They have practis'd and enforc'd 'antiquated and obsolete Ceremonies, 'as standing at the Hymns, at *Gloria* '*Patri*, and turning to the *East* at se-'veral Parts of divine Service; bow-'ing to the Altar, which they term 'the Place of God's Residence upon 'Earth; the reading of a second Ser-'vice at the Altar, and denying the 'Holy Sacrament of the Eucharist to 'such as have not come up to a new-'set Rail before the Altar.

8. 'They have made and contriv'd 'illegal Canons and Constitutions, 'and fram'd a pernicious and desperate 'Oath; an Oath of Covenant and 'Confederacy for their own Hierar-'chical Greatness, besides many o-'ther dangerous and pernicious Paf-'sages in the said Canons.

9. 'They do dispense with Plu-'rality of Benefices; they do both 'prohibit and grant Marriages, nei-'ther of them by the Rule of Law or 'Conscience; but do prohibit, that

they

'they may grant; and grant, that they
'may have Money.

10. 'They have procur'd licensi-
'ous Liberty for the Lord's Day,
'but have presś'd the strict Observati-
'on of Saints Holy-Days, and do pu-
'nish, suspend, degrade, deprive God-
'ly Ministers for not publishing a
'Book for Liberty of Sports on the
'Sabbath-Day.

11. 'They do generally abuse the
'great Ordinance of Excommunicati-
'on, making sometimes a Gain of it,
'to the great Discomfort of many
'poor Souls, who, for want of Mo-
'ney, can get no Absolution.

12. 'They claim their Office and
'Jurisdiction to be *Jure divino*, and do
'exercise the same, contrary to Law,
'in their own Names, and under their
'own Seals.

13. 'They receive and take upon
'them temporal Honours, Dignities,
'Places, and Offices in the Common-
'wealth, as if it were lawful for
'them to use both Swords.

14. 'They take Cognizance in
'their Courts and elsewhere, of Mat-
ters

'ters determinable at the Common
'Law.

15. 'They put Ministers upon the
'Parishes, without the Patron's, and
'without the People's Consent.

16. 'They do yearly impose Oaths
'upon Church-Wardens, to the most
'apparent Danger of filling the Land
'with Perjury.

17. 'They do exercise Oaths *ex*
'*Officio*, in the Nature of an Inqui-
'sition, even into the Thoughts of
'Men.

18. 'They have apprehended Men
'by Pursevants, without Citation or
'Missives first sent; they break up
'Mens Houses and Studies, taking
'away what they please.

19. 'They do awe the Judges of
'the Land with their Greatness, to
'the inhibiting of Prohibitions, and
'hindering of *Habeas Corpus* when it
'is due.

20. 'They are strongly suspected
'to be confederate with the *Roman*
'Party in this Land, and with them
'to be Authors, Contrivers, and Con-
'senters to the present Commotions
in

'in the *North*; and the rather, be-
'cause of Contribution by the Clergy,
'and by the Papists, in the last Year
'1639, and because of an ill-nam'd
'Benevolence of six Subsidies granted
'or intended to be granted this pre-
'sent Year 1640; thereby, and with
'these Moneys, to engage, as much as
'in them lyeth, the two Nations in-
'to Blood.

'It is therefore earnestly and hum-
'bly pray'd, That this Hierarchical
'Power may be totally abrogated, if
'the Wisdom of this Honourable
'House shall find that it cannot be
'maintain'd by God's Word, and to
'his Glory.

Such was the Wisdom of the *Kent-ish* Plough-jobbing Clod-headed States-men, that they were all sensible of these Crimes in the Bishops; they were all Judges of *Arminianism* and Popery; Bugbears they knew nothing of, but the bare Names, and scarce so much as the Name of the former of them; but such Men were set on by their Leaders, many of them in the House, that Noise and Clamour might

might carry that which Reaſon and Juſtice could never have done.

But for a farther Teſtimony of this Sort of pious People, we muſt not omit here to obſerve, that the ever infamous *John Lilburn*, having this Year 1640, tho' before the Time we are now ſpeaking of, poſted up a Paper at the *Old Exchange*, exciting the 'Prentices to riſe and plunder the Arch-biſhop of *Canterbury*'s Houſe the Monday following, the Arch-biſhop was oblig'd to provide Arms and Ammunition for his own Defence. However, in the Dead of Night on the Day appointed, 500 of the Rabble beſet his Houſe, attempting to enter it by Force, but being repuls'd by thoſe within, they went off, venting their Malice in vile Language, and breaking the Windows; for which villainous Act, ſeveral were impriſon'd, and one of them afterwards hang'd.

But let us go on with the pretended regular Proceedings againſt the Hierarchy. On Monday and Tueſday, *February* 8 and 9, $164\frac{0}{1}$, there were great Debates in the Houſe of Commons

mons, some being for abolishing of Episcopacy, others for reforming, or rather deforming of it; that is, for leaving of such Bishops as should only bear the empty Name, without any Use or Significancy. Of these latter, the Lord *Digby* seems to have been one, for he, after having expos'd the Folly of the City-Petition, rails no less bitterly himself against the Bishops; and tho' he owns it a Function deduc'd through all Ages of CHRIST's Church, from the Apostles Times, yet he concludes so to curtail, as to leave it a mere Phantom. Mr. *Nathaniel Fines*, who, as it prov'd, knew better how to make a long Speech, than a long Defence when in Arms, being afterwards shamefully broke for surrendering of *Bristol* like a Coward, as he had pretended to hold it like a Rebel, talk'd much next, first in Vindication of the *London* Rabble's Petition, then inveigh'd against all Bishops, and endeavour'd to shew, that no Redress was to be had without extirpating of them. Several other Speeches were made, as well for Subversion, as for

for Reformation; but all of them revilling the Order, seem'd to concur to the Extirpation which afterwards follow'd.

Things being brought to this Head on the 11th of *March*, that Religious House of Commons, in its great Zeal, came to the following Votes.

'*Resolv'd upon the Question*, That the 'Legislative and Judicial Power of 'Bishops in the House of Peers in 'Parliament, is a great Hinderance to 'the Discharge of their spiritual Function, prejudicial to the Commonwealth, and fit to be taken away by 'Bill; and that a Bill be drawn to that 'Purpose.

'*Resolv'd, &c.* That for Bishops, 'or any other Clergy-men whatsoever, 'to be in the Commission of the Peace, 'or to have any Judicial Power in 'the Star-Chamber, or in any Civil 'Court, is a great Hinderance to the 'Discharge of their spiritual Function, prejudicial to the Commonwealth, and fit to be taken away 'by Bill; and that a Bill be brought 'in to that Purpose.

This was hewing of them down by Degrees, firſt to exclude them the Houſe of Peers, then the Star-Chamber, and then all other ſecular Employments. How great was the Zeal here for the Houſe of God! their being in the Houſe of Lords, was a great Hinderance to the Diſcharge of their ſpiritual Functions, as they pretended; but it is more likely that their being in that Houſe, was a great Hinderance to their ſuppreſſing of that whole Houſe, and voting it uſeleſs, as they afterwards did. Therefore, to make ſure Work, on Monday *March* 22, 164⁰⁄₁, they again

Reſolv'd, That for Biſhops, or any other Clergy-men whatſoever, to have Employment as Privy-Counſellors at the Council-Table, or as private Officers, is an Hinderance to the Diſcharge of their ſpiritual Function, and a Prejudice to the Commonwealth, and fit to be taken away by Bill; and that a Bill be brought in accordingly. Purſuant to theſe Votes, on Tueſday *March* the 30th, 1641, was brought into the Houſe, *A Bill to reſtrain Biſhops, and others*

others in holy Orders, from intermedling with secular Affairs.

But that Episcopacy might not fall without Endeavours us'd as far as possible to destroy the Persons of the Bishops, on Monday *Apr.* 26, the House of Commons reassuming the Consideration of their former Votes, concerning the Convocation and the Canons made by them, which they had declar'd to be against the Rights of Parliament, and Property of the Subject, order'd a Bill to be brought in for punishing and fining of the Members of the late Convocation of the Province of *Canterbury*, and the Sums of Money following, were order'd to be inserted into the Draught of the said Bill.

William Laud, Arch-bishop of *Canterbury*, to be fin'd	20000 *l.*
W. Juxon, Bishop of *London*	10000
M. Wren, Bishop of *Ely*	10000
Bishop of *Bath* and *Wells*	5000
Bishop of *Worcester*	5000
Bishop of *Salisbury*	5000
Bishop *Montague*	5000
Bishop *Duppa*	5000

	l.
Bishop of *Hereford*	3000
Bishop of *St. David's*	3000
Bishop of *Gloucester*	2000
Bishop of *Peterborough*	1000
Bishop of *Bristol*	1000
Bishop of *Oxford*	1000
Bishop of *Bangor*	1000
Bishop of *Landaff*	1000
Dean of *Canterbury*	1000
Proctor	1000

And thus all the rest of the Clergy present at that Convocation, were fin'd proportionably, the Particulars whereof are too long and needless to be here inserted, the whole Sum the said Clergy were fin'd at, amounting to about 130000*l.* Which Fines, lest they should not be paid, were order'd to be receiv'd by certain Earls nam'd in the Act, and upon Default of Payment, those Earls to receive all the Rents and Profits to the Arch-bishop, Bishops, Deans, or Arch-deacons, 'till all were paid; and the said Money to be disburs'd for Relief of the King's Army, and Northern Parts, or to such

ſuch Uſes as by Parliament ſhould be appointed.

May the 3d, the Bill againſt the Biſhops and Clergy exerciſing Temporal Juriſdiction, was read a third Time, and paſs'd, and Mr. *Goodwin* order'd to carry it up to the Lords, together with the Bill againſt *Turkiſh* Pyrates, theſe two being coupled as if Biſhops had been no better than *Turkiſh* Pyrates.

This Bill meeting with ſome Obſtructions in the Houſe of Lords, a new Bill was brought into the Houſe of Commons, for taking away of Archbiſhops, Biſhops, Deans, Arch-deacons, *&c.* and their Government; and during the Debate, whether it ſhould be read a ſecond Time, a Meſſage came from the Lords, ſignifying, that they would be ready to concur with the Commons, as to the former Bill, except only taking away the Biſhops Voices in Parliament. This Meſſage was not regarded by the Commons, and the Queſtion being put for reading the Bill a ſecond Time, it was carry'd in the Affirmative.

However, the Commons prepar'd Heads for a Conference with the Lords, being the Reasons why Bishops ought not to have Votes in Parliament.

1. Because it is a great Hinderance to their ministerial Function.

2. Because they do vow and undertake at their Ordination, when they enter into holy Orders, that they will give themselves wholly to that Vocation.

3. Because Councils and Canons, in several Ages, do forbid them to meddle in secular Affairs.

4. Because the 24 Bishops have Dependance on the two Arch-bishops, and take their Oath of Canonical Obedience unto them.

5. Because they are but for their Lives, and therefore are not fit to have legislative Power over the Honours, Inheritance, Persons, and Liberties of others.

6. Because of Bishops Dependency and Expectancy of Translation to Places of greater Profit.

7. That the several Bishops have of late much encroach'd upon the Consciences

ſciences and Liberties of the Subject; and that they and their Succeſſors will be much encourag'd ſtill to encroach; and the Subjects will be much diſcourag'd from complaining againſt ſuch Encroachment, if 26 of that Order be to be Judges upon that Complaint. The ſame Reaſon extends to their legiſlative Power in any Bill to paſs for the Regulation of that Power, upon any emergent Inconveniency by it.

8. Becauſe all the whole Number of them are intereſted to maintain the Juriſdiction of Biſhops, which hath been found ſo grievous to the three Kingdoms, that *Scotland* hath utterly aboliſh'd it.

9. Becauſe the Biſhops being Lords in Parliament, it ſettleth too great a Diſtance between them and the reſt of the Brethren in the Miniſtry, which occaſioneth Pride in them, Diſcontent in others, and Diſquiet in the Church. And as to their having Votes a long Time; the Anſwer is, if it be inconvenient, Time and Uſage are not to be conſider'd with Law-Makers; ſome Abbots voted as anciently in Parliament

ment as Bishops, yet are taken away. How little of Solidity there is in any of these Reasons, will easily appear to any impartial Persons; but what can be more absurd, than for those who had rejected all Councils and Canons, to urge Councils and Canons against the Bishops, as they do in their third Reason; or as in the fifth, to say they should not have a Legislative Power, because they are but for Lives, as if the Members of the House of Commons had been hereditary, and not chosen every new Parliament; and in the ninth, because they will vote in favour of their Order, as if every Commoner would not do the same for the Rights of his own House? But Prejudice is blind.

Notwithstanding all the above pretended Reasons, the Lords, among whom some Veneration it seems still remain'd for the Hierarchy, upon a Debate about it, voted for the Bishops retaining their Voices in Parliament.

The Commons thus disappointed in their first Attempt for overturning of Episcopacy, were not deter'd, but that

that they might meet with less Opposition, resolv'd to destroy the then Bishops by Degrees, as not questioning they should after that, soon accomplish the Ruin of their Order.

Accordingly on the 4th of *August* 1641, they sent up to the Lords an Impeachment against thirteen Bishops, being those of *Winchester*, *Coventry* and *Litchfield*, *Gloucester*, *Exeter*, *St. Asaph*, *Bath* and *Wells*, *Hereford*, *Ely*, *Bangor*, *Bristol*, *Rochester*, *Peterborough*, *Landaff*, and the Arch-bishop of *Canterbury*, and others of the Clergy of that Province, for that at a Convocation begun at *London* in the Year 1640, they had contriv'd, made, and promulg'd several Constitutions and Canons Ecclesiastical, containing in them divers Matters contrary to the King's Prerogative, to the fundamental Laws and Statutes of the Realm, to the Property and Liberty of the Subject, and Matters tending to Sedition, and of dangerous Consequence. And to add more Weight and Efficacy to this their monstrous Design, had granted a *Benevolence* or Contribution

tion to his Majesty, to be paid by the Clergy of the Province, contrary to Law.

Here we see that acting in those Constitutions and Canons under the King's Authority, and with his Approbation, as has been hinted before, was contrary to his Majesty's Prerogative; but the most heinous Crime of all, was giving their own Money to the King, which those zealous Advocates for Rebellion fear'd would enable him to subsist, and perhaps to defeat their pernicious Designs.

We have hitherto seen what the Faction offer'd against Episcopacy; it will be now requisite to observe something of what was done by the true Sons of the Church of *England*, in Vindication and for the Defence of that holy Order, wherein it is to be consider'd, that Rebellion and Fanaticism prospering in those Days, they had many Historians to record all that was for their Purpose, or suited their Inclination; whereas the Church and Crown daily sinking, had few Pens that durst appear in Vindication of them.

them. Of the few Memorials which furviv'd the Iniquity of thofe Times, take fuch as follow.

A PETITION deliver'd in to the Lords Spiritual and Temporal. *By Sir* Thomas Afton, *Baronet, from the County Palatine of* Chefter, *concerning Epifcopacy.*

To the High and Honourable Court of Parliament.

The Nobility, Knights, Gentry, Minifters, Freeholders, and Inhabitants of the County Palatine of Chefter, *whofe Names are fubfcrib'd in the feveral Schedules hereunto annex'd,*

Humbly fhew,

'That whereas divers Petitions 'have been lately carry'd about 'this County, against the prefent 'Form of Church-Government, and 'the Hands of many Perfons of ordi- 'nary Quality folicited to the fame, 'with Pretence to be prefented to this 'honourable Affembly, which we con-

'conceiving, not so much to aim at 'Reformation, as absolute Innovation 'of Government, and such as must 'give a great Advantage to the Adver-'saries of our Religion, we held it our 'Duty to disavow them all.

'And humbly pray, that we incur 'no Miscensure, if any such Clamours 'have, without our Privity, assum'd 'the Name of the County.

'We, as others, are sensible of the 'common Grievances of the King-'dom, and have just Cause to rejoyce 'at, and acknowledge, with Thank-'fulness, the pious Care which is al-'ready taken for the suppressing of 'the Growth of Popery, the better 'Supply of able Ministers, and the 'removing of all Innovations; and 'we doubt not but in your great Wis-'doms you will regulate the Rigor of 'Ecclesiastical Courts, to suit with 'the Temper of our Laws, and the 'Nature of Free-men.

'Yet, when we consider that Bi-'shops were instituted in the Time 'of the Apostles; that they were the 'great Lights of the Church in all 'the

'the first General Councils; that so 'many of them sow'd the Seeds of 'Religion in their Bloods, and rescu'd 'Christianity from utter Extirpation 'in the primitive Heathen Persecuti-'ons; that to them we owe the Re-'demption of the Purity of the Gos-'pel we now profess, from *Romish* 'Corruption; that many of them, for 'the Propagation of the Truth, be-'came such glorious Martyrs; that di-'vers of them lately, and yet living 'with us, have been so great Assertors 'of our Religion, against its common 'Enemy of *Rome*; and that their 'Goverment hath been so long 'and oft approv'd by the Com-'mon and Statute Laws of this King-'dom, and as yet nothing in their 'Doctrine, generally taught, distant 'from the Word of God, or the Ar-'ticles ratify'd by Law. In this 'Case, to call their Government, a 'perpetual Vassallage, an intolera-'ble Bondage, and *prima facie &* '*inaudita altera parte*, to pray the 'present Removal of them, or, as 'in some of their Petitions, to seek

the utter Diſſolution and Ruin of their Offices, as Anti-chriſtian, we cannot conceive to reliſh of Juſtice or Charity, nor can we join with them.

'But, on the contrary, when we conſider the Tenor of ſuch Writings, as in the Name of Petitions are ſpread among the common People; the Tenents preach'd publickly in Pulpits, and the Contents of many printed Pamphlets ſwarming amongſt us, all of them dangerouſly exciting a Diſobedience to the eſtabliſh'd Form of Government, and their ſeveral Intimations of the Deſire of the Power of the Keys; and that their Congregations may execute Eccleſiaſtical Cenſures within themſelves, we cannot but expreſs our juſt Fears, that their Deſire is to introduce an abſolute Innovation of Preſbyterial Government, whereby we who are now govern'd by the Canon and Civil Laws, diſpens'd by 26 Ordinaries, eaſily reſponſal to Parliaments for any Deviation from the Rule of Law,

Law, conceive we ſhould become
‘ expos'd to the mere arbitrary Go-
‘ vernment of a numerous Preſbytery,
‘ who, together with their ruling El-
‘ ders, will ariſe to near 40000
‘ Church-Governors, and with their
‘ Adherents, muſt needs bear ſo great
‘ a Sway in the Commonwealth,
‘ that, if future Inconvenience ſhall
‘ be found in that Government, we
‘ humbly offer to Conſideration, how
‘ theſe ſhall be reducible by Parlia-
‘ ments, how conſiſtent with a Mo-
‘ narchy, and how dangerouſly con-
‘ ducible to an Anarchy, which we
‘ have juſt Cauſe to pray againſt, as
‘ fearing the Conſequences would
‘ prove the utter Loſs of Learning
‘ and Laws, which muſt neceſſarily
‘ produce an Extermination of No-
‘ bility, Gentry, and Order, if not
‘ of Religion.

‘ With what Vehemency of Spirit
‘ theſe Things are proſecuted, and
‘ how plauſibly ſuch popular Infuſions
‘ ſpread as incline to a Party, we
‘ held it our Duty to repreſent to
‘ this honourable Aſſembly; and

 hum-

'humbly pray, that some such pre-
'sent Course be taken, as in your
'Wisdom shall be thought fit, to sup-
'press the future dispersing of such
'dangerous Discontents amongst the
'common People; we having great
'Cause to fear, that of all the Di-
'stempers that at present threaten
'the Welfare of the State, there is
'none worthy the mature and grave
'Consideration of this honourable
'Assembly, than to stop the Tor-
'rent of such Spirits, before they
'swell beyond the Bounds of Go-
'vernment. Then we doubt not
'but his Majesty, persevering in his
'gracious Inclination to hear the
'Complaints, and relieve the Grie-
'vances of the Subjects in frequent
'Parliaments, it will so unite the
'Head and the Body, so indissolubly
'cement the Affections of his Peo-
'ple to our Royal Sovereign, that
'without any other Change of Go-
'vernment, he can never want Re-
'venue, nor we Justice.

'*We have presum'd to annex a Co-*
'*py of a Petition, or Libel, dispers'd,*
and

'*and certain Positions preach'd in*
'*this County, which we conceive im-*
'*ply Matter of dangerous Consequence*
'*to the Peace of the Church and*
'*State; all which we humbly submit*
'*to your great Judgments, praying*
'*they may be read,*

'*And we shall ever pray.*

This Petition was subscrib'd by
Four Noblemen,
Knight Baronets, Knights, and Esquires, four Score and odd,
Divines, three Score and ten,
Gentlemen, three Hundred and odd,
Freeholders and other Inhabitants, above six Thousand,
All of the same County.

The Petition which was spread abroad in the County of Chester, *amongst the common People, by some private Persons, to procure Hands, but was conceal'd from the Gentry,*

Sheweth,

'THat whereas the many insup-
'portable Burdens wherewith

our Consciences and Estates have been long oppress'd with a continual Increase thereof, have at last so tir'd and enfeebled our Strength, that we find our selves unable to subsist any longer under the Weight thereof; we dare not now neglect to take the present Opportunity of serving the Lord's Providence, in the Use of this Means, which we hope is of his own appointing, for our Relief; but as we have in some Measure implor'd God, who is the blessed Author, so we thought our selves bound humbly to petition this honourable and renown'd Assembly, conven'd in Parliament, for Redress of our Miseries, being the likeliest Instrument, so far as we apprehend, not limiting the holy One of *Israel*, for that End and Purpose, which we humbly pray may be duly consider'd, as we make bold to tender them in these few Lines following.

'Our Miseries are such as are Ecclesiastical or Civil; first Ecclesiastical, and that in Regard of the usurping

'ing Prelates, their lawless depen-
'dent Officers, and their irregular
'Manner of worshipping God, pre-
'scrib'd unto, and cruelly impos'd
'upon us by them; for as touching
'the Prelates themselves, we conceive
'them to be the Pope's Substitutes,
'*per accidens at the least, if not by*
'*solemn covenanted Allegiance*, as it
'may appear by their lording it over
'the Lord's Heritage, both Pastors
'and People, *and assuming the Power*
'*of the Keys only to themselves*, con-
'trary to God's sacred Word.

'Therefore we humbly petition
'you this honourable Assembly, as
'you tender the Glory of God, the
'King's Prerogative, the Subjects
'Liberty, the Purity of God's sacred
'Ordinances, and the Welfare of
'Posterity, or wish the Downfal of
'Anti-christ and his Adherents, to stir
'up the Zeal and Stength wherewith
'the Lord hath endu'd you, and
'courageously proceed, unto your im-
'mortal Praise, against these *his migh-*
'*ty Enemies, and secret Underminers*
'*of the good Estate of our Church and*
Com-

'*Commonwealth, and utterly dissolve* '*their Offices*, which give Life to the 'most superstitious Practices in and 'about the Worship of God; and 'so, together *with the utter Ruin of* '*their Anti-christian Offices and Go-* '*vernment*, we also humbly pray 'may fall to the Ground, their im- 'pious Courts, with all their depen- 'dent Officers, even from the Chan- 'cellors, to the Parators, their cor- 'rupt *Canons*, *Book of Articles*, *the* 'English *refin'd Mass-Book of Com-* '*mon Prayer*, with all their Popish 'significant Ceremonies therein con- 'tain'd; the strict imposing whereof, 'hath driven out of this our *English* 'Nation, many of our most able 'and Godly Ministers, and other 'his Majesty's loyal Subjects, able 'both for Person and Estate, to have 'done Service to God, our King, 'and Country.

Secondly, our civil Miseries, *&c.* This Part is purposely here omitted, as no way relating to the Bishops, of whom this is design'd to consist; but for as much as the dangerous Posi-

tions

tions mention'd in the Close of the *Cheshire* Petition above, as of dangerous Consequence to the Peace of the Church and State, all relate to Ecclesiastical Affairs, and some of them directly to the Episcopal Order, they shall be here inserted.

Certain Positions preach'd in St. John's *Church in* Chester, *by Mr.* Samuel Eaton, *a Minister lately return'd from* New-England, *upon Sunday the 3d Day of* January, 1640.

1. *That the Names of Parsons and Vicars are Anti-christian.*

2. *That Pastors and Teachers of particular Congregations,* must be chosen by *the People, or else their Entrance is not lawful.*

3. *That all Things which are of human Invention in the Worship of God,* under which he seem'd chiefly to comprehend the Book of *Common Prayer*, and the Rites and Ceremonies therein prescrib'd, *are unsavory and loathsome unto God.*

4. *That Ecclesiastical Censures of Admonition and Excommunication, ought to be exercis'd by particular Congregations within themselves.*

5. *That the People should not suffer this Power to be wrested out of their Hands, and usurp'd by the Bishops.*

6. *That the supreme Power in Church-Matters, next under* CHRIST, *is in the Church, meaning*, as he clearly explain'd himself, *particular Congregations; for he deny'd all National, Provincial, and Diocesan Churches, as well as Bishops, and so expounded that Text*, Matth. 18. Go tell the Church, &c. *of particular Congregations, or as we call them, Parochial Churches.*

7. *That all good People should pray earnestly unto God, and not cease to petition the Parliament for the razing of the old Foundation*, meaning, as he plainly discover'd himself, *the abolishing of Episcopal Government, and the establishing of their new Presbyterian Discipline; as also for purging all Filth and Ceremonies out of the House of God.*

8. That

8. *That they that put not their Hand to help forward this Work, may justly fear the Curse pronounc'd against* Meroz, *Judges* 5. Curse ye *Meroz, because they come not to help the Lord against his mighty Enemies; and there he expresly call'd the Bishops, the mighty Enemies of* God, *and his Church.*

Certain other Positions preach'd by the same Man at *Nattesford*, a great Market-Town in the same County.

9. *That every particular Congregation is an absolute Church, and is to have all Ordinances and Officers within itself; the Members of it must be only Saints; these must enter into Covenant amongst themselves, and without such a Covenant, no Church.*

10. *That the Power of the Keys is committed neither to the Pastors nor Governors, but to the whole Congregation, and to every particular Member of the same; and* CHRIST *having committed them to every one, would*

would of every one demand an Account of them; and therefore charg'd the People, as they would answer it at the dreadful Day of Judgment, to keep the Keys amongst themselves, and not to suffer any Authority to wrest them out of their Hands.

11. *That it is an heinous Sin to be present when Prayers are read out of a Book, either by the Minister or any other.*

We must return to the Petitions presented in Favour of the Episcopal Order, which being many, cannot be all here inserted, or much more than nam'd. The Petition of the University of *Oxford* to the High and Honourable Court of Parliament, (and that learned Body must certainly be better Judges when Bishops were first instituted, than the Rabble of *London*, the *Kentish* Peasants, or even the Speech-making Fanaticks in that House of Commons) prays *the Continuance of that Sort of Government which is now establish'd here, and hath been preserv'd in some of the Eastern and Western Churches,*

in

in a continu'd Succession of Bishops, *down from the very Apostles, to this present Time; the like whereof cannot be affirm'd of any other Form of Government in any Church.* And again, *we earnestly desire that you would protect that ancient and* Apostolical Order *from Ruin or Diminution,* &c.

The University of *Cambridge* petition'd for the continuing of Episcopacy, tho' not in so strong a Manner. The County of *Nottingham* petition'd, that *the long establish'd Government of the Church, might still continue*; and their Petition was subscrib'd by one Viscount, 5 Knights, above 100 Gentlemen of Quality, all the Clergy of the County, and above 6000 Commoners, all of them Communicants. The County of *Huntington* presented a long Petition to the same Effect; the County of *Somerset* did the like, and this last was sign'd by 200 Knights, Esquires, and Gentlemen, 211 Divines, and 13939 of the inferior Sort.

The Petition of the County of

L *Rut-*

Rutland, tho' long, being very remarkable, well deserves to be here entire.

To the High and Honourable Court of Parliament.

The Humble Petition of the Knights, Esquires, Gentlemen, and Householders in the County of *Rutland*, in behalf of our selves and our Families; *and of the Parsons, Vicars, and Curates for the Clergy, in behalf of themselves and their Families*;

Humbly shewing,

'THAT whereas there have 'been divers Petitions exhi-'bited to this Honourable Court, 'by Persons disaffected to the pre-'sent Government, for the utter Ex-'tirpation of the *Apostolical Govern-'ment* of the Church by *Bishops*; 'they, by Sedulity and Zeal sup-'plying the Want of fair Pretences 'for the Abolition of that which 'we hope no just Reason can con-demn;

'demn; and on the other Side, many pi-
'ous Persons, true Sons of the Church
'of *England*, have represented their
'just Desires of the Continuance of
'it, upon great and weighty Causes,
'both in Divinity and true Policy;
'we also, lest we might seem un-
'concern'd, and for fear lest our Si-
'lence should be exacted as a Crime
'at our Hands, if we be deficient
'to what we are perswaded is the
'Cause of God; in Pursuance of
'their pious Intendments, and in
'all Allowance of their Reasons, do
'also press to your Great Tribunal,
'and beg of you that which is the
'Honour of Kings, to be *Nutritii* of
'the Church, and her most ancient
'and successive Government.

'We therefore beg of you to
'leave us in the State the Apostles
'left the Church in; that the three
'Ages of Martyrs were govern'd by;
'that the thirteen Ages since, have
'always glory'd in, by their Succes-
'sion of Bishops from the Apostles,
'proving themselves Members of
'the Catholick and Apostolick

'Church, that our Laws have esta-
'blish'd, so many Kings and Par-
'liaments have protected, into which
'we were baptis'd; as certainly A-
'postolical, as the Observation of
'the Lord's Day, as the Distinction
'of Books Apocriphal and Canoni-
'cal, as that such Books were writ-
'ten by such Evangelists and Apo-
'stles; as the Consecration of the
'Eucharist by Presbyters, as any
'Thing which you will do by up-
'holding the Government of the
'Church by Bishops, which we a-
'gain and again beg of you to do,
'having Pity on our Consciences,
'and not forcing of us to seek Com-
'munion, as yet we know not where;
'so shall we be bound to pray with
'a multiply'd Devotion, for the in-
'crease of publick and personal Bles-
'sings to your honourable Assembly,
'and to your noble Persons.

'*We also do, with all Humility, beg*
'*Leave to represent these our Conside-*
'*rations subjoin'd, which we hope you*
'*will favourably expound to be a well-*
'*meant Zeal, and at least, a Confi-*
dence

'*dence of Duty and Charity to those* '*our Fathers, from whom we have re-* '*ceiv'd, and daily hope to receive,* '*many Issues of spiritual Benison.*

'1. We consider that CHRIST 'either left his Church without a 'lasting Government, or else Bishops 'and Presbyters under them, are that 'Government; the former we fear 'to say, lest we might seem to ac- 'cuse the Wisdom of the Father of 'Improvidence, in not providing for 'his Family; the Feeder and the 'Ruler in Scripture, being all one 'Office, in Expression, in Person; so 'that if he left no Rulers, he left 'no Feeders. The latter we are more 'confident of; for that CHRIST did 'clearly institute a Disparity in the 'Clergy, which is the main Stone 'of Offence, appears in the Apostles 'and seventy two Disciples, to whom, 'according to the Voice of Christen- 'dom and traditive Interpretation of 'the Church, Bishops and Presby- 'ters respectively do succeed; and 'also many did actually succeed the 'Apostles in their Chairs, being or-

 dain'd

'dain'd Biſhops by the Apoſtles 'themſelves, that did ſurvive; and 'alſo beyond all Exception, that 'CHRIST did inſtitute a Govern- 'ment, appears in thoſe Evangelical 'Words, *Who then is that faithful 'and wiſe Steward, whom his Lord 'ſhall make Ruler over his Houſehold,* '*&c.* Which Rulers are Biſhops and 'Prieſts under them, or elſe the 'Church hath been apoſtate from 'her Lord, ſhe having clearly, for '1500 Years, had no other Rulers 'than ſuch.

'2. We conſider, that whether 'it can be a Church or no, without 'a Biſhop, is at leaſt a Queſtion of 'great Conſideration; and the Nega- 'tive is maintain'd by Apoſtolical 'and Primitive Men and Martyrs, 'and by the greateſt Part of Chri- 'ſtendom; and thoſe few, in reſpect 'of the whole, that diſſent, being 'moſt certainly not infallible, to be 'ſure with Epiſcopacy it may be a 'Church *eatenus*; therefore it is the 'ſureſt Courſe to retain it, for fear we

'we ſeparate from the Church, the
'Pillar and Ground of Truth.

'3. No Ordination ever was without a Biſhop; and if any Preſbyter did ever impoſe Hands, unleſs in Conjunction with a Biſhop, he was accounted an Uſurper, and anathematiz'd by publick and unqueſtion'd Authority; and ſo, without Biſhops, no Preſbyter; then no Abſolution, no Conſecration of the Sacrament of the Lord's Supper; and for theſe Wants, no Man can make a Recompence or Satisfaction.

'4. No Preſbyter did ever impoſe Hands on a Biſhop; which, if ſo famous a Reſolve, or puplick Voice of Chriſtendom, may have an Eſtimate, ſhews their Diſparity; and that a Biſhop hath a Character, which cannot be imprinted without, at leaſt, an equal Hand.

'5. Without Biſhops, no Confirmation of Chrildren; and yet Confirmation, call'd in Scripture Impoſition of Hands, St. *Paul*, in his famous Catechiſm, accounts a fundamental Point, and the Church hath

'hath always us'd it, and it was 'appropriate to Bishops by the laudable Custom of Christendom, and 'by the Example of the Apostles, 'in the Case of the *Samaritan* Christians, whom *Philip* the Evangelist 'had converted, and is charg'd upon the Parents of Childern, that 'they bring their Children to Bishops, to be confirm'd; and it was 'never otherwise, but just as in the 'Case of Ordination, *viz.* by Singularity and Usurpation.

'6. To take away Bishops, is against the Wisdom of the State of '*England*, ever since the Reformation; and having been attempted by 'clancular Practices, was check'd by 'the Princes respectively, and their 'Council, and confidently, by the 'Wisdom of preceding Parliaments; 'and this, altho' the Bishops there 'were less learn'd and as much infam'd.

'7. We are sure that Episcopal 'Government hath consisted with 'Monarchy, ever since the *English* 'Monarchy was Christian; and we are

'are to try whether any innovated
'Government can or will.

'8. We consider, that if it could
'consist with Monarchy, when it
'was byass'd by the Pope's prevalent
'Encroachment, much more since
'the Reformation, when the King
'has the Reins in his own Hand,
'and can give them Laws, and as-
'certains them by their immediate
'Dependance, both for their Baro-
'nies, and Election, and personal Ju-
'risdiction on the Crown, and by
'the Statute of Submission.

'9. We consider, that St. *Jerome*,
'pretented as the main authentick
'Enemy against Episcopacy, yet
'says, that Bishops were constituted
'as an Antidote and Deleory to dis-
'empower the Issues of Schism, and
'that by the Apostles, who best
'knew the Remedies. And now
'that Schisms multiply, there is more
'Need of Bishops; so that they can-
'not be taken away, upon Pretence
'their Regiment is not necessary; for
'the taking them away, makes them
'more necessary, by the Multiplica-
tion

'tion of Schiſms. *Comment in Epiſt. ad Titum.*

'All Learning will be diſcountenanc'd, if not extinguiſh'd, upon the Demolition of Epiſcopacy, the Biſhops being Parties for the Advancement of Learning; and on the other Side, if the Government ſhould be in the Hands of Preſbyters, or Lay-Elders, we know no Reaſon ſufficient to ſtifle our Fears, leſt Preferment be given to People unlearn'd, and unfit to have the managing of Souls, eſpecially ſince a learned Clergy will be ſuſpected by the Lay-Elders, as too knowing to be rul'd by their Dictates, which will not have ſo much Artifice and Fineneſs, as to command by Strength of Reaſon; which our Fears are alſo increas'd, by conſidering, that by the Multiplication of Lay-Elders, or other Governors, their perſonal Intereſt being increas'd, Partiality muſt be more frequent; and all this is their Incompetency of judging the Abilities of Scholars.

11. The

‘ 11. The Removal of Biſhops, ‘ would be a Scandal, not only to ‘ many weak Chriſtians, who fear ‘ all Innovations, as guilty of ſome ‘ ill Intendments upon their Conſci-‘ ences; but alſo to the Strongeſt; ‘ which ſhews it to be the Fault of ‘ the Giver, not of the Receiver; and ‘ if we muſt not ſcandalize our weak ‘ Brethren, much leſs our ſtrong, ‘ ſince this will intrench upon us in ‘ a high Meaſure, they not being apt ‘ to be ſcandaliz'd upon Umbrages ‘ and Impertinences.

‘ 12. Where Biſhops are not, there ‘ is not an Honourable, but Familike ‘ Clergy, againſt the Apoſtolical ‘ Rule of double Honour.

‘ 13. By putting down Epiſcopacy, ‘ we deprive our ſelves of theſe ſolemn ‘ Benedictions which the Faith of ‘ Chriſtendom, and the Profeſſion of ‘ the Church of *England*, enjoining ‘ the Biſhops rather to pronounce the ‘ Bleſſing at the End of the Commu-‘ nion, appropriates to Epiſcopal Pre-‘ heminence, above Prieſtly Authority.

‘ 14. Two

'14. Two Parts of three of the
' reform'd Churches, are govern'd
' by Bishops, or Superintendents,
' which is properly the *Latin* Word
' for Bishops; and the other Part that
' wants them, have often wish'd them,
' as their own Doctors to profess.

'15. It is against the Liberties of
' the Clergy, indulg'd to them by
' *Magna Charta*, granted and con-
' firm'd by so many Kings, and about
' thirty Parliaments in express Act;
' and the Violation of any Part of it
' by Intrudement upon the Right of
' the Lay-Subjects, justly accounted
' a great Grievance, the Charter it self
' being as fundamental a Law, as
' we conceive, as any other, and a-
' ny of us may fear, lest his Liberties
' may be next in Question.

'16. The four great General
' Councils, in Estimation, next the four
' *Evangelists*, and by the Statutes of
' the Kingdom, made the Rules of
' judging Heresies, were held by
' Bishops, the greatest Fires and
' Pests of Christendom, the old He-
' resies, were, by their Industry, ex-
tinct;

'tinct; Church Discipline and pious
'Constitutions by them establish'd,
'many Nations by them converted,
'many Miracles done for the Con-
'firmation of the Christian Faith,
'one of the Gospels written by a
'Bishop, St. *Mark* of *Alexandria*, if
'we believe as authentick Records
'as any are extant; three Epistles
'of St. *Paul* written to Bishops; se-
'ven Epistles by the Holy Ghost him-
'self recorded in the *Revelation*, and
'sent to seven *Asian* Bishops, as
'all ancient Fathers record; the
'Names of twelve Men, besides A-
'postles, mention'd in Holy Scrip-
'ture, which all Antiquity reports
'to have been Bishops; most of the
'Fathers, whose Works all Posteri-
'ry embraces, with much Zeal and
'Admiration, were Bishops; these
'also in our Apprehensions advance
'that holy Function to an high and
'unalterable Estimate.

'*Timotheus*, *Titus*, *Clemens*, *Li-*
'*nus*, *Marcus*, *Dionysus*, *Onesimus*,
'*Caius*, *Epaphroditus*, *Jacobus*, *E-*
'*vodius*, *Simeon*.

M 17. Very

17. 'Very many of the fairest
'Churches and Colleges, and Places
'of Religion, were built by Bishops,
'which are fair Characters to shew
'their Promptness to do publick Acts
'of Piety; and that Persons so qua-
'lify'd as they were, that is, Gover-
'nors and Clergy, and fairly en-
'dow'd, is an excellent Composition
'to advance publick Designs, for the
'Honour of God in the Promotion
'of publick Piety.

18. 'Since it hath pleas'd this ho-
'nourable Court of late to commend
'a Protestation to us, which we,
'by solemn Vow, engag'd ourselves
'to attest with our Lives and For-
'tunes, the establish'd Doctrine of
'the Church of *England*, we consi-
'der, that since the 36th Article
'hath approv'd and establish'd the
'Book of *Consecration* of Bishops, the
'Abolition of Episcopacy would nul-
'lify that Article; and should not
'we make humble Remonstrance to
'the contrary, we should suddenly
'recede from our great and solemn
'Pro-

'Proteſtation for Maintenance of our
'Church-Doctrine.

'But, may it pleaſe this honourable Aſſembly, we conſider, on the other ſide,

'19. The introducing of Lay-Elders muſt needs bring an inſupportable Burthen to all Pariſhes, by maintaing them at the Pariſh-Charge; for they muſt be maintain'd, or elſe a Tranſgreſſion is made againſt an Apoſtolical Rule; for the principal, and indeed, the only colourable pretended Place for Lay-Elders, enjoins their Maintenance: So that either the People muſt be oppreſs'd with ſo great Burdens, or elſe St. *Paul*'s Rule not obey'd, or elſe there is no Authority for Lay-Elders, as indeed there is not.

20. 'And alſo there can be no leſs Fear of Uſurpation upon the Temporal Power by the Preſbytery, than is pretended from Epiſcopacy, ſince that Preſbytery challenges Cognizance of more Cauſes and Perſons than the Epiſcopacy does; ſo making a dangerous Entrenchment up-

'on the Supremacy, and derives its 'Pretence from Divine Institution, 'with more Confidence and more im'mediate Derivation, than Episcopa'cy, tho' indeed most vainly, as we 'conceive.

21. 'We crave leave also to add 'this, that these two, *viz.* Episco'pacy and Presbytery, being the on'ly two in Contestation, if any new 'Design should justle Episcopacy, we 'are confident, that as it hitherto 'wants a Name, so it will want a 'Face or Form of Reason in case of 'Conscience, when it shall appear.

Sign'd by Knights, Justices, Gentry, and Free-Holders, about 800; *by Ministers, about the Number of* 40.

This Petition was so full, that it will save the inserting of any more of that Sort; yet must it not be omitted to observe, that there were more presented to the same Effect; that is, for the Preservation of Episcopacy; some of which shall be bare-

ly

ly mention'd, as, *the humble Petition of the* Colleges *and* Halls, *and others well Wishers to Piety and Learning, throughout the Kingdom of* England, *subscrib'd by all the Doctors, Masters, and Batchelors of all Degrees and Faculties in the University of* Oxford, *and by very many other Persons of Quality, Baronets, Knights, Esquires, Ministers, and Gentlemen within the Counties of* Oxford, Berks, Wilts, Southampton, Dorset, Kent, Surry, Westmoreland, Cumberland, *and other Shires.* The Devonshire Petition, *sign'd by Knights, Esquires, Gentlemen, and other Inhabitants, near upon* 8000. That of *Staffordshire, subscrib'd by* 3000 *of the best Quality of the County.* That of *Flint, Denbigh, Montgomery, Caernarvan, Anglesey,* and *Merioneth*, being the six Shires of *North-Wales*, subscrib'd by 30000 Hands. That of the Gentry, Ministers, and Commonalty of the County of *Kent.* That of the County of *Hereford.* That of the County of *Cornwal*, with many others, particularly praying for the Continuance of the

Episcopal Order by Name; not to mention many more which were for continuing the Government of the Church, as then in being, without naming the Bishops, who must of Necessity be meant, they being as yet then in Power; nor taking Notice of others which, tho' defending the Function in Name, were for leaving it nothing but an empty Shadow.

Having given this Account of the Petitions for and against Episcopacy, it is proper to proceed in shewing how those Prelates were treated by the Faction, before they could suppress their Order; that is, how the Ringleaders of the Rebellion set on the Rabble to insult and abuse them. This cannot be better express'd, than in the Words of the Bishops themselves, in their following Petition.

To the King's most Excellent Majesty, and the Lords and Peers now assembled in Parliament.

The humble Petition and Protestation of all the Bishops and Prelates now call'd

call'd by his Majesty's Writs, to attend the Parliament, and present about London *and* Westminster *for that Service.*

Sheweth,

'THat whereas the Petitioners 'are call'd up by several and respective Writs, and under great Penalties, to attend in Parliament, and 'have a clear and indubitate Right 'to vote in Bills, and other Matters 'whatsoever debateable in Parliament by the ancient Customs, Laws, 'and Statutes of this Realm; and 'ought to be protected by your Majesty quietly to attend and prosecute that great Service;

'They humbly remonstrate and 'protest before God, your Majesty, 'and the noble Lords and Peers now 'assembled in Parliament, that as 'they have an indubitate Right to 'sit and vote in the House of Lords, 'so are they, if they may be protected from Force and Violence, 'most ready and willing to perform 'their Duties accordingly; and that 'they do abominate all Actions or

Opi-

'Opinions tending to Popery, and the 'Maintainance thereof, as alſo all 'Propenſion and Inclination to any 'malignant Party, or any other Side 'or Party whatſoever, to the which 'their own Reaſons and Conſcience 'ſhall not move them to adhere.

'But whereas they have been at 'ſeveral Times violently menac'd, af'fronted, and aſſaulted by Multitudes 'of People, in their coming to per'form their Services in that honour'able Houſe, and lately chac'd away, 'and put in Danger of their Lives, 'and can find no Redreſs or Prote'ction, upon ſundry Complaints 'made to both Houſes of theſe Parti'culars;

'They likewiſe humbly proteſt 'before your Majeſty and the noble 'Houſe of Peers, that ſaving unto 'themſelves all their Rights and In'tereſts of ſitting and voting in that 'Houſe at other Times, they dare 'not ſit or vote in the Houſe of 'Peers, until your Majeſty ſhall far'ther ſecure them from all Affronts,

Indig-

'Indignities, and Dangers in the Pre-
'mises.

'Lastly, whereas their Fears are
'not built upon Phantasies and Con-
'ceits, but upon such Grounds and
'Objects as may well terrify Men
'of good Resolutions and much Con-
'stancy, they do in all Duty and
'Humility protest before your Ma-
'jesty and the Peers of that most
'honourable House of Parliament,
'against all Laws, Orders, Votes,
'Resolutions, and Determinations, as
'in themselves null and of none Ef-
'fect, which in their Absence, since
'the 27th of this instant Month of
'*December*, 1641, have already
'pass'd; as likewise against all such
'as shall hereafter pass in that most
'honourable House, during the
'Time of this their forc'd and vio-
'lent Absence from the said most
'honourable House; not denying,
'but if their absenting themselves
'were wilful and voluntary, that
'most honourable House might pro-
'ceed in all these Premises, their
Absence,

'Absence, or this Protestation, not-
'withstanding.

'And humbly beseeching your 'most excellent Majesty, to command 'the Clerk of the House of Peers to 'enter this their Petition and Pro-'testation amongst his Records;

They will ever pray to God to bless and preserve, &c

John Eborac, Thomas Duresme, Robert Co. Lich, Joseph Norwic: John Asaphan, Guil. Ba. and Wels, George Hereford, Robert Oxon, Ma. Ely, Godfrey Glouc. Jo. Peterburg, Mor. Landaff.

Vera Copia Jo. Brown, *Cl. Par.*

Upon this Petition, the House of Lords, on the 30th of *December* 1641, sent a Message to the Commons, to desire a present Conference by a Committee of both Houses, touching Matters of dangerous Consequence. At the said Conference the Lord Keeper, in the Name of the House of Peers, deliver'd himself as follows.

That

That the Petition and Proteſtation of the twelve Biſhops, containing Matters of high and dangerous Conſequence, and ſuch as the Lords were very ſenſible of, and ſuch as requir'd a ſpeedy and ſudden Reſolution, as extending to the deep intrenching upon the fundamental Privileges and Being of Parliaments; therefore the Lords had thought fit, that the ſaid Matter, concerning the whole Parliment, might be communicated to the Houſe of Commons, it being a Thing of ſo great and ſo general a Concernment.

This being ſo communicated to the Houſe of Commons, they, to mend the Matter, came to this Reſolution, to accuſe thoſe twelve Biſhops of High-Treaſon, for endeavouring to ſubvert the fundamental Laws and Being of Parliaments. Thus the fanatick Leaders having ſet on the Rabble to inſult the Biſhops abroad, when they complain'd, thoſe ſame Chiefs eſpous'd the Quarrel of the miſcreant Multitude they had ſo rais'd, and made the Biſhops Complaint againſt the Inſolencies

lencies of the Rout, no leſs than High-Treaſon againſt the ſovereign Lords the Mob.

Accordingly the Commons ſent Mr. *Glyn*, one of the Incendiaries of that Time, to accuſe the twelve Biſhops at the Bar of the Houſe of Peers; and the Lords, in ready Obedience, immediately gave Orders for apprehending of the ſaid Biſhops; which was all the Redreſs they found from that moſt honourable Houſe; but, in their great Goodneſs, they were pleas'd to aſſign them Counſel, that the Lawyers might pick their Pockets, whilſt the Faction tormented their Bodies.

The twelve Biſhops being thus excluded the Houſe, by their Reſtraint, on Account of the Impeachment againſt them, and none of the reſt daring to appear for fear of being murder'd by the Rabble, it was thought any Thing might be then carry'd againſt them; and therefore in *January* following, Encouragement was given for bringing up a Petition againſt their ſitting in Parliament, from

from *Essex*; and another, much more audacious and insolent, from the County of *Hertford*. This Example was soon follow'd by *Kent*, *Suffolk*, *Oxford*, *Lincoln*, *Northampton*, and other Fanaticks of several Counties; so that the Lords, who had at first seem'd to make some Opposition, soon gave Way, and on *Monday* the 14th of *February*, 164½, the King, no longer able to withstand the Fury of the Times, by Commission, gave the Royal Assent to a Bill, entitled, *An Act for disenabling all Persons in holy Orders, to exercise any temporal Jurisdiction or Authority*; by which all Bishops were excluded from sitting or voting in the House of Peers.

Thus were the Bishops cast down, in order to be trampled under Foot, and their Order afterwards entirely abolish'd; and to shew how zealous those Firebrands were, that they were not content with taking away Organs, and all other Ornaments in Churches, but they pull'd down the Sign of *Charing-Cross*, being the Sign of a Tavern near the Place where *Cha-*

ring-*Croſs* had ſtood. Soon after theſe Acts of Piety, the Parliament having gone all the Lengths they could to weaken and diſarm the King, by outward Shews of Submiſſion; when he had granted too much, and had no more to grant, they had Recourſe to Arms, and by degrees brought him to that End which is well known.

But before that could be accompliſh'd, whilſt Hoſtilities were in their Heat, the Lords and Commons pretending to treat with his Majeſty at *Oxford*, on the firſt of *February*, 164$\frac{2}{3}$, ſent him a long Scrole of inſolent Propoſitions; among which, the fourth was,

'That your Majeſty will be pleas'd 'to give your Royal Aſſent unto the 'Bill for taking away ſuperſtitious 'Innovations; to the Bill for the 'utter aboliſhing and taking away 'of all Arch-biſhops, Biſhops, their 'Chancellors and Commiſſaries, Deans, 'Sub-Deans, Deans and Chapters, 'Arch-Deacons, Canons and Pre'bendaries, and all Chanters, Chan-

'cellors,

'cellors, Treasurers, Sub-Treasurers, 'Succentors, and Sacrists, and all 'Vicars-Choral and Choristers, old 'Vicars and new Vicars of any Ca-'thedral or Collegiate-Church, and 'all other their under Officers, out of 'the Church of *England*.

Here we see they began to act bare-fac'd; having once dipp'd their Hands in Blood and Rebellion, they explain'd their first Intentions, which they had so long conceal'd, 'til the People were work'd up to their Beck, and they had the Power of the Sword in their own Hands; which having gain'd, they thus freely declar'd for extirpating the whole Hierarchy, Root and Branch, so to set up their golden Calf of Presbytery, as they actually did, tho' for no long Continuance, Independency soon after gaining the Ascendant, and casting them down, as they had overthrown the Church of *England*.

The Treaty with his Majesty being broke off unsuccessfully, as of Necessity it must, when the Rebels, grown sensible of their own Strength,

thought it expedient not only to ſhake off Epiſcopacy, but even Monarcy it ſelf; the two Houſes ſet forth *an Ordinance for the calling of an Aſſembly of learned and godly Divines, and others, to be conſulted with by the Parliament, for the ſettling of the Government and Liturgy of the Church of* England, *&c.* Theſe godly Divines, and others, were the rankeſt Fanaticks, both Lay-men and Clergy, they could pick up throughout the Kingdom, and indeed the fitteſt for the Purpoſe they were deſign'd, whoſe Names might have been here inſerted, but that they are too many and too foul; it may ſuffice to obſerve, that many of thoſe godly Divines, were the ſame who then and afterwards made themſelves infamous to all Poſterity, by their rebellious and unchriſtian Sermons, many of which are preſerv'd to this Day. The firſt Meeting of this ſcandalous Aſſembly, was on Saturday *July* 1, 1643, where, according to the Hypocriſy of thoſe Days, they preſently went upon a Mock-Faſt, and after that, to the deforming

forming of the Church, and overturning all that look'd like Christianity.

To forward that good Work, this same Year, 1643, the two Houses thought fit to enter into a more strict Union with the Presbyterian Kirk of *Scotland*, as the *Scotch* call'd it, *for the Maintenance of the true Reform'd Religion, against Popery and Prelacy*; and in order to it, they not only took themselves, but enjoin'd the taking throughout *England* and *Ireland*, of that most villainous *Solemn League and Covenant*. It may not be here improper to observe, that these pretended Reformers having gone so far, would omit nothing that might tend to the obliterating of any ancient Christian Customs; and therefore, having appointed an hypocritical Fast, to be kept the last Wednesday of every Month, the Feast of *Christmass* falling, in the Year 1644, on that Day, they order'd it to be kept a Fast; and, to compleat their pious Work, soon after proceeded to the formal Murder of the renown'd Arch-bishop

Laud, by way of Tryal and Execution, of which, thus much is sufficient in this Place; but it is worth observing, that the same Day the House of Lords pass'd the Ordinance of Attainder against the Arch-bishop of *Canterbury*; they likewise pass'd another Ordinance, *That the Book of* COMMON-PRAYER *should be laid aside, and for establishing the* DIRECTORY *for the publick Worship*, which had been form'd by their Presbyterian Crew, under the Title of the Assembly of Divines, and sent, in Parts, to the Parliament. Thus may it well be said, that the aforesaid great Prelate, *Laud*, and the Church of *England*, were both condemn'd the same Day.

To make sure Work, those fanatick Reformers took away all the Revenues of the Bishops, then clogg'd their Lands with Payments of Sums of Money, much of it for their own Use, as a Reward for carrying on that godly Work; and, at length, having secur'd the Power in their own Hands, and run down the King, past any

any Poſſibility of riſing, they came to what they had been ſo long driving at, the overthrowing of the Church at once, by the aboliſhing of Epiſcopacy, which was done by the following Ordinance.

Die Veneris 9 *October* 1646.

An Ordinance of Parliament, for the aboliſhing of Arch-biſhops and Biſhops, within the Kingdom of *England* and Dominion of *Wales*, and for ſettling of their Lands and Poſſeſſions upon Truſtees, for the Uſe of the Commonwealth.

FOr the aboliſhing of Arch-biſhops and Biſhops, and providing for the Payment of the juſt and neceſſary Debts of the Kingdom, into which the ſame hath been drawn by a War, mainly promoted by and in Favour of the ſaid Arch-biſhops and Biſhops, and other their Adherents and Dependents; be it ordained, and it is ordain'd by the Lords and Commons in Parliament aſſembled, and by the Authority of the ſame, that the Name,

Name, Stile, Title, and Dignity of Arch-bishop of *Canterbury*, Arch-bishop of *York*, Bishop of *Winchester*, Bishop of *Duresme*; and all other Bishops of any Bishoprick within the Kingdom of *England* and Dominion of *Wales*, be from and after the 5th Day of *September*, in the Year of our Lord God 1646, wholly abolished and taken away, and are hereby abolished and taken away; and all and every Person and Persons are and be thenceforth disabled to hold the Place, Function, or Stile of Arch-bishop or Bishop of any Church, See, or Diocese, now established or erected, or hereafter to be established or erected within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick*, or to use or put in Ure any Archiepiscopal or Episcopal Jurisdiction or Authority, by Force of any Letters Patents from the Crown, made or to be made, or by any other Authority whatsoever; any Law, Statute, Usage, or Custom to the contrary notwithstanding. And be it further ordained, and it is hereby ordained, that all

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Counties Palatine, Honours, Manours, Lordſhips, Stiles, Circuits, Precincts, Caſtles, Granges, Meſſuages, Mills, Lands, Tenements, Meadows, Paſtures, Parſonages, appropriate Titles, Oblations, Obventions, Penſions, Portions of Tithes, Parſonages, Vicarages, Churches, Chapels, Advowſons, Donatives, Nominations, Rights of Patronage, and Preſentation, Parks, Woods, Rents, Reverſions, Services, Annuities, Franchiſes, Liberties, Priviledges, Immunities, Rights of Action and of Entry, Intereſts, Titles of Entry, Conditions, Commons, Courts Leet, and Courts Baron, and all other Poſſeſſions and Hereditaments whatſoever, with all and every of their Appurtenances, of what Nature or Quality ſoever they be, which now are, or at any Time within ten Years of the Begining of this preſent Parliament, were belonging to the ſaid Arch-biſhops or Biſhops, Arch-biſhopricks or Biſhopricks, or any of them, which they or any of them had held and enjoy'd in the Right of their Arch-biſhopricks or Biſhopricks, Digni-

ties,

ties, Offices, or Places reſpectively; together with all Charters, Deeds, Books, Accompts, Rolls, and other Writings and Evidences whatſoever, concerning the Premiſes, or any of them, which do belong to the ſaid Arch-biſhops or Biſhops, Arch-biſhopricks and Biſhopricks, are veſted and ſettled, adjudg'd and deem'd to be, and are hereby in the real and actual Poſſeſſion and Seiſin of *Thomas Adams*, Alderman, now Lord Mayor of the City of *London*, Sir *John Wollaſton*, Knight, Sir *George Clarke*, Knight, *John Langham*, Alderman, *John Fowle*, Alderman, *James Bunce*, Alderman, *William Gibbs*, Alderman, *Samuel Avery*, Alderman, *Thomas Noel*, *Christopher Pack*, *John Bellamy*, *Edward Hooker*, *Thomas Arnold*, *Richard Glide*, *William Hobſon*, *Francis Aſh*, *John Babington*, *Laurence Bromfield*, *Alexander Jones*, *John Jones*, *Richard Venner*, *Stephen Eſtwick*, *Robert Mead*, and *James Story*, their Heirs and Aſſigns. And that they the ſaid *Thomas Adams*, &c. [Here the Names above are all repeated, which is of

no

no Use] and the Survivor or Survivors of them, and their Heirs and Assigns, shall hold all such Premises as are now held of the King, his Heirs and Successors, as of his Manour of *East-Greenwich*, in Fee and common Soccage by Fealty, and the annual Rents thereof respectively, due and payable within ten Years last past, before the Beginning of this present Parliament, and not in Capite, nor by other Tenures or Services, and shall hold all and every the Premises which the said Arch-bishops and Bishops held of any other than of the King, by the Rents and other Services therefore due, and of Right accustomed. And the said Trustees, their Heirs, Assigns, Farmers, and Tenants, shall also have, hold, and enjoy the Premises, and every of them, freed, acquitted, and discharged of and from the Payment of Tithes, as fully as the said Arch-bishops and Bishops did hold and enjoy, or ought to hold and enjoy the same at any Time during the Space of ten Years aforemention'd, or any Time since. And it

it is farther, by the same Authority, ordained, that the said Trustees shall have Power, and are authorized to make, nominate, and appoint, from Time to Time, fit and able Persons, such as they shall think fit, to survey the Premises in any County or Counties of *England* and *Wales*, and to hold Court of Surveys, and to demand, receive, and in safe Custody to put all the said Charters, Deeds, Books, Accompts, Rolls, Writings, and Evidences, that they may be put in such Place in the City of *London*, as the said Persons before-named, or the major Part of them, shall order and appoint. And the said Trustees, or any three or more of them, as aforesaid, are hereby authorized and required to administer an Oath unto all and every the Surveyors, who shall take the same, before he shall execute the said Place, in these Words, *viz.*

I A. B. *do swear, that I will faithfully and truely, according to my best Skill and Knowledge, execute the Place of a Surveyor, according to the Purport of*

of an Ordinance, entitled, An Ordinance of Parliament for the abolishing of Arch-bishops and Bishops within the Kingdom of *England* and Dominion of *Wales*, and for settling of their Lands and Possessions upon Trustees, for the Use of the Commonwealth. *I shall use my best endeavour and skill to discover the Estates therein mention'd, and every part thereof, which shall be given me in charge; and to find out the true values and improvements thereof, and thereof shall make true particulars, according to my best skill and cunning; and the same from time to time to deliver in writing, close sealed up, unto the said Trustees, or any two of them, according to the true intent and meaning of the said Ordinance; and this I shall justly and faithfully execute, without any Gift or Reward, directly or indirectly, from any person or persons whatsoever.*

Nevertheless, it is declared and ordained, that the said persons before-named, their Heirs and Assigns, shall have and hold the premises, and every-

ry of them, ſubject to ſuch Truſts and Confidence, as both Houſes of Parliament ſhall appoint and declare; and diſpoſe of the ſame, and the Rents and Profits thereof, as the ſaid Houſes ſhall order and appoint; wherein the Lords and Commons do declare, that due Reſpect ſhall be had towards ſuch Perſons and their Aſſigns, as are intereſted in the Premiſes, by Virtue of any Demiſe heretofore made; provided, that the ſaid Truſtees, their Heirs and Aſſigns, ſhall not avoid any Leaſes made for any Term, or Eſtate, not exceeding three Lives, or one and twenty Years in Poſſeſſion, or in ſuch Manner, as that, together with the Leaſe in being, ſhall not exceed three Lives, or one and twenty Years, ſo as the old and accuſtomed Rent and Rents or ſo much Rent and Rents, as the ancient and accuſtomed Rent amounteth unto, be reſerved and payable during the ſaid voidable Term or Terms or Eſtates, and ſo as the ſaid Leaſes have not been procured or purchaſed of any Biſhop ſince the firſt of *December*, *Anno Domini* 1641.

And

And be it further Ordained by the Authority aforesaid, that if any Archbishop or Bishop, have at any Time, since the first Day of *December, Anno Domini* 1641, made any Grant or Lease to any Person or Persons, Body Politick or Corporate, of any the Honours, Manors, Lordships, Messuages, Lands, Tenements, and Hereditaments, or any other the Premises aforesaid, or any of them, in Right of their Arch-bishopricks or Bishopricks, the same Grant or Lease shall be utterly void, and of none Effect; and the Person or Persons, Body Politick or Corporate, unto whom the same was made, shall have no Benefit thereby; provided, and be it ordained, and it is hereby ordained, that if any Person or Persons, Body Politick or Corporate, at any Time or Times, since the first Day of *December*, in the Year of our Lord God 1641, who had any Grant or Lease for one or more Life or Lives, or any Number of Years of the Premises, or any Part thereof, as is aforesaid, and surrendred the same, to the End that he or

they might have a new Grant or Leaſe granted or made unto him or them, which by this preſent Ordinance is made void, and the ſame was accordingly granted or made; that the ſaid Perſon or Perſons, Body Politick or Corporate, who hath ſurrendered any ſuch former Grant or Leaſe, his and their Heirs, Succeſſors, Executors, Adminiſtrators, and Aſſigns, ſhall have, hold, poſſeſs, and enjoy ſuch Time and Term as he or they had in any Part of the ſaid Premiſes, by Virtue of any ſuch former Grant or Leaſe, in ſuch ſort and manner as he or they ſhould have had, held, and enjoy'd the ſame, if no ſuch Surrender had been made, ſubject nevertheleſs to ſuch Payments of Rent and other Services, and ſuch Covenants, Conditions, and Agreements, as in the ſaid former Grants or Leaſes were expreſſed and contained, ſaving unto all and every Perſon and Perſons, their Heirs, Executors, and Adminiſtrators, Bodies Politick and Corporate, and their Succeſſors, other than the King, his Heirs and Succeſſors, all

all Arch-bishops and Bishops, and other than the Founders and Donors, as Founders and Donors of and to the said Arch-bishopricks and Bishopricks, and their Heirs, all such Right, Title, Interest, Possession, Rights in Law or Equity, Entries, Annuities, Commodities, Fees, and other Profits, which they or any of them, before the said first Day of *December*, 1641, ought lawfully to have had in or to the Premises, or any Part or Parcel thereof, as if this Ordinance had never been had or made; also saving to all such Person or Persons as have adhered to the Parliament, all such Estate as he or they, since the first Day of *May*, *Anno Domini*, 1641, have forfeited or made forfeitable for Non-payment of Rent, or not performing of Services to any Bishop or Bishops, except it be in the Case of a Lease made utterly void by this Ordinance, by reason the same hath been procured and purchased of any Bishop since the aforesaid first Day of *December*, *Anno Domini*, 1641; and likewise saving to *Philip* Earl of

Pembroke and *Mountgomery*, and his Heirs, all ſuch Rights as he and they have to the Meſſuages called *Dureſme-Houſe*, and certain Stables, late of the Poſſeſſions of *Thomas* Biſhop of *Dureſme*, ſcituate in the Pariſh of St. *Martins in the Fields*, in the County of *Middleſex*, lately granted by Act of this preſent Parliament; this preſent Ordinance, or any Thing therein contained in any wiſe notwithſtanding; provided alſo, and it is hereby further ordained by the Authority aforeſaid, that all and ſingular Revenues, Rents, Iſſues, Fees, Profits, Sums of Money, and Allowances whatſoever, as have heretofore been, and now ought to be paid, diſpoſed, and allowed unto, and for the Maintenance of any Grammar-School, or Schollers, or for or towards the Reparation of any Church, Chapel, Highway, Cauſeway, Bridges, School-houſe, Almes-houſe, or any other charitable or pious Uſe, or for maintaining of any Lecture, or Preachers, payable out of any the Premiſes, or which are chargeable, or ought to iſſue

iſſue out of, or to be paid for, or in reſpect of the ſaid Premiſes, or any of them, ſhall be and continue to be paid and allowed as they were, and have been heretofore; any Thing of this preſent Ordinance to the contrary in any wiſe notwithſtanding. And it is further ordained, that the Sheriff of every County and Place, who is to attend the reſpective Courts where any Felony is to be tryed and determined, ſhall provide and preſent to the Judge or Judges of ſuch Courts, ſome able and fit Perſon, to do ſuch Things as by the Office of the Ordinary have been uſed to be done; which Perſon and Perſons ſhall have Authority, and are hereby enjoined to perform that Service in ſuch manner as the reſpective Ordinaries heretofore have uſed to do. Provided alſo, that all Commiſſions upon the Statute of charitable Uſes, ſhall be valid, though the Biſhops be therein omitted, and the other Commiſſioners ſhall proceed therein as fully as they might have heretofore done, when the Biſhop was therein named; and that all Iſ-

ſues

ſues tryable by the Ordinary or Biſhop, ſhall be tryed by Jury in uſual Courſe.

Joh. Brown, *Cleric. Parliament.*
H. Elſynge, *Cler. Parl. D. Com.*

Note, That this Ordinance is exactly copy'd, even to the Orthography and Stops, from the Original, printed by Order of that pretended rebel Parliament.

On the 22d of *October* 1647, the Commons declar'd, That the Arrears of the Rebel-Army under the Command of Sir *Thomas Fairfax*, and the Arrears of the Soldiery of the Kingdom, who had ſerv'd that pretended Parliament in that trayterous War, ſhould be ſatisfy'd and paid them out of the Sale of Biſhops Lands belonging to the Biſhopricks, after the preſent Engagements had been firſt ſatisfy'd. It was no Wonder that thoſe who had expos'd their Lives, and caſt away their Souls, to deſtroy the Church, ſhould be requited with the Spoil of it.

Ha-

Having thus brought the Hierarchy to its Extirpation, by Presbytery, before we proceed to its Restoration, and second Persecution, it will be proper, for the better clearing of this whole Affair, and the Information of the Reader, to add some Quotations out of a Pamphlet printed in the Year 1648, and call'd *the Church's Eleventh Persecution, being a Brief of the Fanatick Persecution of the Protestant Clergy of the Church of* England, *&c.* this being publish'd at that Time, and the Author having been an Eye-Witness of the whole Proceedings, cannot but be of great Weight. The Particulars which make most directly for our Purpose, shall be pick'd out, with References to their proper Places.

Page 1. The due Execution of *Penal Laws* against *Popish Recusants*; hath been accounted Zeal and Justice; but any *legal Penalties* inflicted on *Fanatick Recusants*, was cry'd down for Cruelty and Tyranny, and made the Judges Reproach; nor would the People endure to hear the Name of

Fana-

Fanatick Dissenters nam'd in a Pulpit.

Ib. What Havock has not been made among the Sheep, since the *Fanatick Tumults* cry'd out, *no Bishops*, and arm'd Fury has forc'd Thousands of the Clergy from their Flocks, the almost Ruins of the Church, and of three Kingdoms, sufficiently witnesses; a just Judgment of God upon a People long contending with their Priests, and mocking and misusing the Prophets and Messengers of God, 'till, like the *Jews*, the Wrath of God fell upon them, and there was no Remedy; and all this Vengeance executed by a Generation of Vipers, eating out the Bowels of their Mother Church and Country, wherein they have lurk'd; stiling themselves, the meek of the Earth, *Christ*'s little Flock, weak Brethren; crying out against Blood-thirsty Papists, for taking up Arms against Kings and Princes; and who but those Fanaticks, the devout Observers of the 5th of *November*, their only Holy-Day in Hatred of the *Gun-powder Treason*? tho' that

Gun-

Gun-powder was never carry'd in Bandeliers, and fir'd in the Face of the King, for the Safety of his Person; and their daily Sermons were against Persecution; yet now themselves weak Christians, 'till so well arm'd, are become the only and most bloody Persecutors, having slain more Thousands of Protestants in *England*, under Colour of fighting for the Protestant Religion, than Queen *Mary* condemn'd Scores within the like Compass of Years.

Pag. 2. This being the old Character of *a Fanatick, a Stranger's Angel, a Neighbour's Plague, a Saint Abroad, a Devil at Home.*

Ib. The Faction themselves know, and cannot but acknoledge, as I have heard some of them say, that they could never have taken a worse Time against the Bishops of *England*, whose personal honest Lives, Learning, and Piety, was so eminent, that indeed it made Clamours against them the more violent, that so they might remove them by Tumults, against whom they could

could not work their Designs by Law.

Pag. 3. Private Interest and Advantages are ever the Grounds of usurp'd Power; and why Lay-Men, in this Parliament, have presum'd to intermeddle with Matters of Religion, and to monopolize all judiciary and executive Power in Doctrine and Discipline of the Church, which God knows they never understood, under Pretence of Reformation of *Religion*, Mr. *Hampden*, one of the prime Grandees of the *Fanatick Faction*, hath satisfy'd the World, in his Answer to a private Friend, asking him, why they so much pretended Religion, when indeed *Liberty* and *Property*, and *temporal Matters*, were by them chiefly intended? Sould we not, *said he*, use the Pretence of Religion, the People would not be drawn to assist us. —— Even the *London Porters* Petition receiv'd much Thanks from the Parliament, and Proffers of easing them of their Burthens. A fair Opportunity had the Great Ones to work their Ends over other Mens Shoulders!

Why

Why a Parliament was ſo much deſir'd before the Rebellion.

1. The Court-Emulation; for even the King's Houſe and his Council were poyſon'd with *Fanaticiſm*, and thought by a Parliament to remove the Favourites, that ſo, upon their Ruins, themſelves next in Place, might be advanc'd.

Page 4] 2. The Country Nobility, long diſcontented with their Court-Baniſhment, hop'd, by a Parliament, to new-model the Court, and exchange Places.

3. The Gentry of *England*, beſides their private Preferment and Revenge, thought to be eas'd of Monopolies and Taxes.

4. The Lecturing Houſe-creeping Miniſters pray'd zealouſly for a Parliament, hoping to ſet up their new-fangled Doctrines and Diſciples.

5. All ſorts of Sectaries in *England*, becauſe they had deſign'd to pack it for their Deſigns againſt the King and Church.

6. The common Lawyers, that themſelves might ſnatch an Eccleſiaſtical Juriſdiction into their Courts, to advance their Law above the Goſpel.

7. The Country People generally fancy'd, that a Parliament would free them from paying of Tythes.

Cauſes of railing againſt the Biſhops and Clergy, pag. 5. 1. Becauſe, as the Lord *Say* declar'd in the Houſe of Lords, the Biſhops were too much for the King. 2. The ſacrilegious Thirſting after the Church-Lands, by ſome whoſe Grand-fathers had ſwallow'd long Leaſes, or perhaps ſome forg'd Deeds of Church-Lands, which ſome Biſhops endeavour'd to recover out of their Hands. *Page* 6. 3. There was another Sin of the Clergy as much talk'd of, that was, forſooth, *the Pride of the Clergy*. What was that? Why, Time having ſpent the old Stock of Sir *John*'s, planted into Churches, in the hurly-burly Days of Queen *Elizabeth*, *illiterate Mechanicks*, and ſuch as could but write and

and read, and gather in Tythes for the Patron's Uſe, with Curchees for ſome Wages for their Journey-work, hereby vilifying the ſacred Function, as in theſe our Times, and Men of Worth and Learning ſprung into their Places, Peace of the Church bringing Religion into Requeſt and Credit, *&c.*

Page 8. How old the Fanatick Grudge is againſt the Church of *England*, the Diſcourſe of the Troubles of *Frankfort* can tell the World; and truly, ſince Sacrilege has been cry'd up for Reformation, hath that Spirit of Darkneſs been tampering in Parliaments, to make them their Engine for deſtroying the Church, under Colour of Reformation; that Arch-biſhop *Whitgift*, in Queen *Elizabeth*'s Days, lying very ſick, and being told of a Parliament call'd, out of his pious Care for the Church, pray'd God, *that he might not live to ſee that Parliament, as near as it was,* and God heard his Prayer; and altho', as Lord *Verulam* confeſſeth, *the Parliament of* England *oweth ſome*

 Satiſ-

Satisfaction for the many Injuries and unjust Oppressions formerly done by them to the Church; yet, since the first Breach, so thirsty were the Members, after the Remnant of the Church-Lands, few Parliaments but have rather sought to increase that Debt, 'till the Church be quite undone. To this Purpose, how have the Fanaticks superstitiously long'd for Parliaments, because their Plots and Hopes were to pack them for their Design against the King and Church, as now they have done, which made the Presbyterian-Sectaries so idolize this Parliament, calling it, *The Parliament of their Prayers*; and a frequent Pulpit-Title for the House of Commons, was, *The House of God*, and *the House of mortal Gods*; and truly, they were an House of Gods, like the heathenish *Roman Pantheon*, an House of Gods of all Countries, the Images of *English Sectaries*; for they do but represent, and its but fitting that new Gods should have new Priests, *heaping up to themselves Teachers after their own Hearts Lusts.*

Page

Page 15. See here a Catalogue of Crimes charg'd upon the Clergy, collected out of the first Century, authoriz'd to be publish'd in Print by the Parliament.

Bowing at the Name of JESUS, Examples 33, 43.

Setting up the Name of JESUS *in the Church*, Ex. 72, 83.

Preaching against Sacriledge, Ex. 22.

Bowing the Body in God's House, Ex. 7.

Assisting the King, and exhorting Subjects so to do, Ex. 33, 43.

Reading the King's Proclamation in Churches, according to the King's Command, Ex. 28, 34, 52.

Appointing the 43d Psalm to be sung, Ex. 29.

Preaching against not coming to their own Parish-Churches, Ex. 25, 35, 38.

Reading and having Popish Books, Ex. 88, 55.

Seen in Company with Papists, Ex. 88.

It were endless to enumerate Particulars in this kind of Accusations, as wearing the Surplice, using Ceremonies, praying for Bishops.

Page 19. At first they derided at Episcopacy, to be *Jure Divino*, tho' never so plain in the 10th of St. *Luke*, by CHRIST's Election of 12 Apostles, and 72 Disciples of an inferior Order, out of which *Mathias* was, in the first of the *Acts*, preferr'd to be number'd with the eleven, in the Room of *Judas*; and were there any Scruple, who more fitting to resolve the Doubt, than those who liv'd in the Apostle's Time? As did *Ignatius*, whose Works, as also the continu'd Succession of Bishops in all Christian Churches for 1500 Years together, were Arguments enough to those who have not deny'd their Faith, forgetting their Creed, *I believe the holy Catholick Church.*

One Quotation more of this same Author of the Eleventh Persecution, pag. 26. *His Words are these:* But what Safety can be to *England*, when Lay-Parliaments shall presume to med-

meddle in Religion, hanging Reformation of Religion as a Curtain to the Parliament-Windows, making it the Stalking-Horſe to their temporal Ends, and by Reſpects, the Ruins of three Kingdoms in our Days, can ſufficiently witneſs; Changes of Religion being ever the Laity's Puniſhment, as well as the Clergy's Affliction, as might be prov'd by the *Engliſh* Story, ever ſince Parliaments have been but inſtrumental or active thereunto. *Henry* the VIIIth begat the Policy, to whoſe Luſt and Tyranny, how ſoon did the Parliament turn Pander? Covering many a foul Fact under the fair Face of Reformation, burning Papiſt and Proteſtant both at one Stake, by Bill in Parliament, without any Tryal. *Edward* the VIth, of nine Years old, his Parliaments twice alter'd Religion, according to the two Grandees, *Somerſet* and *Dudley*. In the firſt of Queen *Mary*, the Parliament puniſh'd the ſame Religion by Fire, which themſelves had ſo lately eſtabliſh'd. Upon coming in of Queen *Elizabeth*, the Parliament

chang'd

chang'd Religion again, and within few Years, made it Death for a Prieſt to reconcile any Man to that Religion, which Parliaments had ſo zealouſly reſtor'd, that in the Space of twelve Years, four Changes of Religion were made by Parliaments in *England*, more than ever were made by any Chriſtians throughout the World in 1500 Years before. ——Yet in all theſe Parliaments was the Stamp of Juſt, that is, Royal Authority, tho' how juſtly executed, I ſay not, therefore ought to be obey'd *active* or *paſſive*; nor in any of theſe Parliaments, or ever ſince, 'till this Parliament, were the Clergy, one of the three Eſtates of the Realm, the beſt Conſervators of Religion, quite excluded, with Convocations of the Clergy, tho' legally choſen by the King's Writ, nor forc'd out of a Renegado, Houſe-creeping Miniſtry, by Lay Votes.———But never did the Laity in Parliaments graſp at the Power of the Keys, 'till the *Puritans*, getting Strength in the Houſe of Commons, nibbled at the Church-Power, under

under the Name of a Lay Committee for Religion, which King *James* conniv'd at, little thinking whereto that ill Example would grow in his Son's Days.

Pag. 27. In *Edward* the 6th, the Dukes of *Somerset* and *Northumberland*, bore all the Stroke, and did not all Things sincerely. And for the Parliaments of Queen *Elizabeth*, what by her politick moulding of the Parliament, and her infinite Popularity, and her Armies, who durst vote against her Pleasure?

Ib. No sooner began the Fanatical Faction to appear, and by their furious Pretence of Loyalty and Hatred of Popery, under Queen *Elizabeth*'s Policy, to ballance the Popish Party then not weaken'd enough in the Kingdom, for her Security, suffer'd to take Head, but presently they began to libel the *Bishops* and the Church of *England*, and to poyson the People in most Corners of the Land, but chiefly in *London*, with *Geneva* Doctrines and Pamphlets. Supplications are made to the Queen, and to the Privy Council,

cil, but especially to the Parliament: Petitions presented to be subscrib'd by 100000 Hands, put up against Bishops.

Pag. 32. Mr. *Pym*'s Speeches in the City, soon rais'd the City-Tumults to petition the Parliament, that the Bishops and Popish Lords might be thrown out of the House of Peers, as the only Hinderers of Reformation of Religion; thereby indeed to lessen the Number of Votes likeliest to oppose the Fanatick Faction.

Pag. 33. The Faction in the House of Commons furiously impeach the protesting *Bishops*, of High Treason, and twelve Bishops were at once committed to the Tower, to gag their Mouths, that they might be the easilier robb'd of their Votes and Purses, as afterwards they were, the Treason not yet prov'd.

Thus far from the above quoted Pamphlet, call'd *The Church's Eleventh Persecution*, printed in the Year 1648. And thus we have seen the Apostolical Institution of Episcopacy persecuted with the utmost Malice,

and,

and, in the End, wholly abolish'd, as it continu'd during the following Years, *Presbytery* have crush'd the Church of *England*, and *Independency* rising next in its Turn, to suppress *Presbytery*; by that Means, in some measure, chastising that imperious Sect, and bringing it as low as it had before brought the establish'd Church. Hereupon ensu'd a perfect Anarchy in the spiritual, as well as temporal State; and indeed what else could be expected, when the Heads of both had been inhumanly butcher'd? However, it pleas'd God to raise both again out of the Grave; for as both had perish'd together, it was but just they should equally rise again.

His Majesty King *Charles* the IId, being, by God's peculiar Providence, restor'd to his Dominions, in the Year 1660, with good Reason concluded that great Work would not be perfect, unless the Church were as fully re-establish'd, as the Monarchy.

Accordingly his Majesty, that same Year, restor'd to their Sees, such Bishops

ſhops as had ſurviv'd the late Perſecution, and fill'd up the vacant Places with the prime of the Clergy, that had ſtood firm againſt the Iniquities of the Times, and withſtood the Rage of the uſurping Tyrants.

Dr. *William Juxton*, before Biſhop of *London*, and Aſſiſtant to King *Charles* the Iſt, at the Time when he was murder'd, was promoted to the Archiepiſcopal See of *Canterbury*.

This the King could do of his own Royal Authority and Prerogative, the Abolition of Epiſcopacy having been only by Ordinance, as they call'd it, of the two pretended Houſes of Parliament, in the Heighth of the Rebellion, without any Aſſent of the Crown. But King *Charles* the Iſt having been prevail'd upon, as has been above obſerv'd, by the Audaciouſneſs of the Rabble inſulting him, as well as of the Traytors who encourag'd thoſe Mutinies, to paſs an Act to deprive the Biſhops of all temporal Preferments, and even of their undeniable Right of ſitting and voting in the Houſe of Peers; it was requiſite

ſite they ſhould alſo be reſtor'd by Act of Parliament; which was accordingly done the following Year 1661, the former Act againſt them being repeal'd and made void, as if it never had been enacted. Yet was the Spirit of Fanaticiſm ſtrong enough in their Houſe to make a conſiderable Oppoſition againſt this juſt Act, inſomuch, that had not the Roman Catholick Peers, then ſitting in the Houſe, unanimouſly voted for the Biſhops, they had been kept out, and in all Probability, never recover'd their Seats in Parliament; ſo that it appear'd they ow'd their Reſtitution to theſe Roman Catholick Lords: And it is here well worth obſerving, that a few Years after, when the Teſt was invented for excluding thoſe Roman Catholick Peers from ſitting in the Houſe of Lords, the Biſhops carry'd it againſt them; for without their Votes, the Bill had not paſs'd; ſo that the Roman Catholick Lords brought the Biſhops into the Houſe, and the Biſhops turn'd them out of it.

Pursuant to the aforesaid Act, the Parliament meeting on the 20th of *November* 1661, the Lords Spiritual took their Places in the House of Peers, which the King in his Speech did congratulate to them, as a Felicity he had much desir'd to see accomplish'd. The like was also done in *Scotland*, Episcopacy being there reviv'd, and the Bishops restor'd to all their former Rights.

Thus they continu'd during the Reign of King *Charles* the IId, and as long as King *James* the IId govern'd these two Kingdoms, but at the Revolution, tho' Episcopacy continu'd in *England*, it was totally abolish'd in *Scotland*, so as not likely to be again restor'd. Of that Affair, it will be requisite to give a short Account, to conclude this History, which shall be taken out of two Pamphlets then printed on that Occasion, the one call'd *An Account of the present Persecution of the Church in* Scotland, *in several Letters*, London, *Printed for* S. Cook 1690; the other, *An Account of the late Establishment of Presbyterian*

byterian Government by the Parliament of Scotland, Anno 1690, *&c. London*, Printed for *Joseph Hindmarsh*, 1693. The first of these contains four Letters, the first of them appears to have been written by the Chaplain to Sir *John Lanier*'s Regiment, who was then present upon the Spot, an Eye-Witness to the main Part of what he writes, as will appear by what he says below, and inform'd in the other Particulars by the Sufferers themselves, or such as had seen what they reported. It begins thus.

Pag. 1. The Church of *Scotland* is at this Time under the Claw of an enrag'd Lyon; *Episcopacy* abolish'd, and its Revenues alienated, the Clergy routed, some by a Form of Sentence, and others by Violence and popular Fury; their Persons and Families abus'd, their Houses ransack'd, their Gowns torn to Pieces, with many other Injuries and Indignities done them, which I forbear naming, that I may not martyr your Lordship's Patience by the bare Recital of them.

My Poſt in the Army, as it has carry'd me unto many Places of this Kingdom, ſo it has given me as many Opportunities to ſee and lament their Condition.

Having made this Introduction, the Author proceeds to ſhew how prevalent the *Cameronian* Party, ſo call'd from one *Cameron*, a Rebel executed there for High Treaſon, in the Year 1680, and themſelves, rank *Preſbyterians*, had been at that Time in ſuppreſſing of the Biſhops and the Epiſcopal Clergy, which takes up the firſt Letter.

The ſecond Letter is written by another Hand, though to the ſame Effect, and firſt gives an Account of the State of the Church of *Scotland* under King *Charles* the 2d, and King *James* the 2d; after which, proceeding to what happen'd after the Revolution, he ſpeaks thus.

Pag. 14. It pleas'd Almighty God, to whoſe Providence it becomes us to ſubmit in all Conditions, to permit that we ſhould have a Tryal of the Croſs, whereof God forbid we ſhould ever be aſham'd; and, for that End,

to

to give us up to the Malice of our Enemies, that they might thrust us into the Furnace; for carrying on of which glorious Work, this was their Opportunity.

Then having given a short Account of King James's *going away, and the Council in* Scotland *dissolving it self, he proceeds to shew how the* Presbyterians *contriv'd to destroy the Church of* England, *and gives this remarkable Account.*

Pag. 14. A Stratagem was contriv'd, a general Massacre of Protestants was pretended, and alledg'd to be intended by the Papists. But how to be effectual, seeing their Numbers were so very few, especially on the South Side of the *Forth*, which was to be the chief Scene of the Tragedy? For that, this Salvo was at Hand: So many Thousands of *Irish* were landed in *Galloway*, had already burnt the Town of *Kirkbudbright* all to Ashes, and put all to the Edge of the Sword, Young and Old, Male

and Female, only 3 or 4 Perſons, like *Job*'s Nuncios, had eſcap'd; and theſe Savages were poſting hard to be over the whole Kingdom, *&c.* This Story flew at the Rate of a Miracle; for within 24 Hours, or ſo, it was ſpread every where through the greater half of the Kingdom. No Body doubts now, but People were appointed at ſeveral Poſts, to tranſmit it every where at that ſame Time, for it run like Lightning, and wherever it went, it was ſo confidently aſſerted to be true, that he was forthwith a Papiſt, and upon the Plot, who diſbeliev'd it. At firſt we all wonder'd what it might mean; but it was not long before we learn'd, by the Effects, what was the Politick; for immediately in the Weſtern Shires, where the Faction was firſt propagated, tumultuary Rabbles knotted, and went about ſearching for Arms every Body's Houſe whom they ſuſpected as diſaffected to their Intereſts. The Pretext was, that the Country might be in a Poſture of Defence againſt the *Iriſh*; but the real Purpoſe was, that

that all might be made naked, who were inclinable to retard them in the Prosecution of their Designs upon the Clergy: Especially they were sure no Minister should have Sword or Pistol, as indeed few had any, or any other Weapon, that might be useful for his Defence, if an Attempt should be made on him. When they had made their Preparations for the Work, and you would wonder to hear how speedily, and yet how dexterously it was done, they fell frankly to it.

Pag. 16. It was on Christmas Day; (*here he commemorates the Mercy of our Saviour's being born on that Day, and proceeds*) that Day, I say, it was, to the eternal Honour of all, especially *Scotch Presbyterians*, on which they began the Tragedy; for so were Matters concerted amongst them, that upon that same very Day, different Parties started out from different Places, and fell upon the Ministers.

Then the Author proceeds to Instances of their Barbarity, and gives an Account of Mr. *Gabriel Russel*, Minister

Minister of *Govean*, being assaulted in his House, his Wife, his Daughter, and himself too, so inhumanly beaten, that it had almost endanger'd his Life; the Poor's Box, and other Utensils of the Church, carry'd off, and he threaten'd to be worse us'd, if ever he durst preach there again. Mr. *Finnie*, Minister of *Cathcart*, being from Home himself, his Wife and four or five small Children turn'd out of Doors in a vehement frosty Night, and all his Furniture thrown down. Mr. *Buyd*, Minister of *Carmannock*, and others, treated in the same cruel Manner.

Pag. 17. Mr. *Robert Bell*, Mini- of *Kilmarnock*, kept four or five Hours bare-headed without Doors in a frosty Day, his Gown torn in Pieces from his Shoulders, and his *English* Liturgy burnt with much Solemnity in the Market-Place, he call'd Papist, and the Common Prayer the Mass-Book in *English*. Mr. *Sympson*, Minister of *Gastown*, carry'd out of his House bare-headed, his Morning-Gown torn off him, and he forc'd to wade through a River in frosty Weather.

er. Mr. *Miln*, Miniſter at *Cawder*, being himſelf abſent, his Canonical Gown torn with great Solemnity. Mr. *White*, Miniſter at *Balingtree*, ſtruck on the Face with the Butt End of a Muſquet, for ſpeaking to the Rabble with his Cap on, and his Wife beaten, though then big with Child, and paſt her Reckoning. Mr. *Brown*, Miniſter at *Kels*, taken out in a mighty Storm of Froſt and Snow, carry'd to the Market-Place about four of the Clock in the Morning, ty'd to a Cart, with his Face to the Weather, where he muſt have dy'd, had not a charitable Woman caſt ſome Cloaths about him. Mr. *Francis Roſs*, Miniſter at *Renfrew*, his Wife turn'd out the third Day after ſhe was brought to Bed, with her tender Infant. Mr. *Guthrie*, Miniſter at *Keir*, his whole Family turn'd out of his Houſe in a ſtormy rainy Day, with the Furniture, tho' three of his Children were dangerouſly ſick, one of a Fever, the other two of the Small-Pox, whereof two of them dy'd, *&c.*

Appli-

Application being made for the Redress of these Oppressions, none could be had; but on the contrary, the Meeting of Estates, as they call'd themselves, which assembled on the 14th of *March* 1688-9, gave Thanks to the Rabble that had turn'd out the Ministers. On the 4th of *April* following, that Meeting of Estates declar'd *William* and *Mary*, King and Queen of *Scotland*. By Proclamation of the 13th of *April*, 1689, all the antecedent Deeds of the Rabble were justify'd, or rather fresh Encouragement given them to persevere in their Course, which was afterwards confirm'd by another Proclamation of the 6th of *August* the same Year.

Thus far for the Rabbling of the Clergy, as the Letters term it, which is here mention'd as done in Hatred to Episcopacy, for all the Episcopal Clergy were thus us'd, and turn'd out of their Livings; *Presbyterians*, as fast as they could be found, succeeding in their Places, insomuch, that no Compliances of the former, either taking the Oaths, praying for King *William*

William and Queen *Mary*, or any other Thing whatſoever, could ſecure them in their Livings, if they had but worn the Canonical Gown, or had their Ordination from a Biſhop.

Theſe Proceedings having been confirm'd by the Meeting of the Eſtates, the Parliament, into which that Aſſembly was converted, on the 5th of *July* 1689, paſs'd an Act, by which all the Biſhops of *Scotland* were turn'd out, and their Order aboliſh'd in that Kingdom, their whole Benefices for the ſaid Year 1689, being taken from them by publick Proclamation. This Letter adds

Page 41. The Number of *Presbyters* (*he means Epiſcopal Clergy-men*) within this Kingdom, may be about 900 and 40 or 50, or 60; of theſe, about 300 are turn'd out by Tumult and Rabble, and their Expulſion is, as to the moſt Part, juſtify'd, and, as to the reſt, conniv'd at by the Government; about 200 are depriv'd by Sentence of the Privy-Council, &c.

The third and fourth Letters are full of the Perſecutions of the Epiſcopal

pal Clergy; but as they do not immediately mention the Biſhops, they are here omitted. We now proceed to the 5th Letter, publiſh'd by it ſelf, under the Title of, *An Account of the late Eſtabliſhment of Preſbyterian Government by the Parliament of* Scotland, *Anno* 1690, *&c.* London, *Printed for* Joſeph Hindmarſh, 1693. We have already brought Epiſcopacy to its ſecond Abolition in *Scotland*; it only remains to mention ſomething of what follow'd ſo religious an Eſtabliſhment, out of the aforeſaid 5th Letter, or Account above quoted, which informs us as follows.

Pag. 4. The Parliament met upon the 15th of *April* 1690, and the firſt Thing they did in Relation to the Church, was, the Abolition of the King's Supremacy in Eccleſiaſtical Matters.

The *Preſbyterians* then finding their Party the ſtrongeſt in the Parliament, preſented a Petition, praying, that the Preſbyterian Diſcipline might be eſtabliſh'd; and accordingly, within two or

or three Days, the following Act was pass'd.

Act restoring the Presbyterian Ministers, who were thrust from their Churches since the 1st of January 1661, April 25, 1690.

'FOrasmuch as by an Act of this 'present Parliament, relative to, 'and in Prosecution of the Claim of 'Right, Prelacy, and the Superiority 'of Church-Officers above the Presbyters, is abolish'd, and that many 'Ministers of the Presbyterian Perswasion, since the first of *January*, '1661, have been depriv'd of their 'Churches, or banish'd, for not conforming to Prelacy, and not complying with the Courses of the Time; 'therefore their Majesties, with the 'Advice and Consent of the Estates 'of Parliament, ordain and appoint, 'that all those Presbyterian Ministers 'yet alive, who were thrust from 'their Churches since the first Day 'of *January* 1661, or banish'd, for 'not conforming to Prelacy, and not

 comply-

“ complying with the Courſes of the
“ Time, have forthwith free Acceſs
“ to their Churches, and that they may
“ preſently exerciſe the Miniſtry in
“ thoſe Pariſhes, without any new
“ Call thereto; and allows them to
“ brook and enjoy the Benefits and
“ Stipends thereunto belonging, and
“ that for the whole Crop 1689, and
“ immediately to enter into the
“ Churches and Manſes, where the
“ Churches are vacant, and where
“ they are not vacant, then their En-
“ try thereto is declar'd to be the half
“ of the Benefice and Stipend due and
“ payable at *Michaelmaſs* laſt, for the
“ half Year immediately preceding be-
“ twixt *Whitſuntide* and *Michaelmaſs*;
“ declaring, that the preſent Incum-
“ bent ſhall have Right to the other
“ Half of the Stipend and Benefice
“ payable for the *Whitſunday* laſt by
“ paſt. And to the Effect that theſe
“ Miniſters may meet with no Stop or
“ Hindrance in entering immediately
“ to their Charges, the preſent Incum-
“ bents in ſuch Churches are hereby
“ appointed, upon Intimation hereof,
to

'to desist from their Ministry in these
'Parishes, and to remove themselves
'from the Manses and Glebes there-
'unto belonging, betwixt *Michael-*
'*mass* and *Whitsunday* next to come;
'and that the Presbyterian Ministers,
'formerly put out, may enter peace-
'ably thereto. And appoints the
'Privy-Council to see this Act put in
'Execution.

Thus, after the abolishing of Episcopacy, the Church-Government being overthrown, all the Rebel Presbyterian Ministers, who had been expell'd at the Restoration of the Royal Family, as having been the Incendiaries and Fomentors of the Treasons practis'd in that Nation, were brought back in Triumph. Besides, all those Presbyterians had been before put into the Churches contrary to Law, as being without Presentation from the Patrons, which even in the great Rebellion against King *Charles* the first, had not been otherwise taken away, than by a sham Act of the No-Parliament in 1649; and accordingly the Patronages were, after the Restoration

reviv'd, without any Notice taken of the aforesaid sham Act; and this even before Episcopacy was restor'd. But the finishing Stroke now was to establish the *Presbyterian* Government, which was done by the Parliament, as will best appear by the following

Act ratifying the Confession of Faith, and settling Presbyterian *Church-Government*, June 7, 1690.

'OUR Sovereign Lord and Lady
'the King and Queen's Maje-
'sties, and the three Estates of Par-
'liament, conceiving it to be their
'bound Duty, after the great Delive-
'rance that God hath lately wrought
'for this Church and Kingdom, in
'the first Place to settle and secure
'therein, the true Protestant Reli-
'gion, according to the Truth of
'God's Word, as it hath a long Time
'been profess'd within this Land; as
'also the Government of Christ's
'Church within this Nation, agreea-
'ble to the Word of God, and most
'conducive to the Advancement of

true

'true Piety and Godlineſs, and the
'eſtabliſhing of Peace and Tranqui-
'lity within this Realm; and that,
'by an Article of the Claim of Right,
'it is declar'd, that Prelacy, and the
'Superiority of any Office in the
'Church, above Preſbyters, is and hath
'been a great and inſupportable Grie-
'vance and Trouble to this Nation,
'and contrary to the Inclinations of
'the Generality of the People, ever
'ſince the Reformation, they having
'reform'd from Popery by Preſbyters,
'and therefore ought to be aboliſh'd;
'like as by an Act of the laſt Seſſion
'of this *Parliament*, Prelacy is abo-
'liſh'd: Therefore their Majeſties,
'with the Advice and Conſent of the
'ſaid three Eſtates, do hereby revive,
'ratify, and perpetually confirm all
'Laws, Statutes, and Acts of Parlia-
'ment made againſt Popery and Pa-
'piſts, and for the Maintenance and
'Preſervation of the true reform'd Pro-
'teſtant Religion, and for the true
'Church of CHRIST within this
'Kingdom, in ſo far as they confirm
'the ſame, or are made in Favours

 thereof.

'thereof. Like as they by these Pre-
'sents, ratify and establish the Con-
'fession of Faith now read in their
'Presence, and voted and approv'd by
'them, as the publick and avow'd
'Confession of this Church, contain-
'ing the Sum and Substance of the
'Doctrine of the reform'd Churches;
'which Confession of Faith is sub-
'join'd to this present Act; as also
'they do establish, ratify, and con-
'firm the *Presbyterian* Church-Go-
'vernment and Discipline; that is
'to say, the Government of the
'Church by Kirk-Sessions, Presby-
'teries, Provincial Synods, and Ge-
'neral Assemblies ratify'd and esta-
'blish'd by the 114th *Act. Jac.* 6.
'*Parl.* 12, *Anno* 1592. *entitled,*
'*Ratification of the Liberty of the true*
'*Kirk,* &c. and thereafter receiv'd by
'the general Consent of this Nation,
'to be the only true Government of
'CHRIST's Church within this King-
'dom; reviving, renewing, and con-
'firming the aforesaid Act of Parlia-
'ment; in the whole Heads thereof,
'excepting that Part of it relating to
Patro-

'Patronages, which is hereafter to be
'taken into Consideration; and re-
'scinding, annulling, and making void
'the Acts of Parliament following, viz.
'*Act anent Restitution of Bishops.* Jac.
'6, Parl. 18. Cap. 2. *Act ratifying
'the Acts of the Assembly* 1610. Jac. 6.
'Parl. 21. Cap. 1. *Act anent the E-
'lection of Arch-Bishops and Bishops.*
'Jac. 6. Parl. 22. Cap. 1. An Act
'entitled, *Ratification of the five Ar-
'ticles of the general Assembly at* Perth.
'Jac. 6. Parl. 23. Cap. 1. Act en-
'titled, *For the Restitution and Re-
'establishment of the ancient Govern-
'ment of the Church, by Arch-Bishops
'and Bishops.* Charl. 2. Parl. 1.
'Seff. 2. *Act* 1. *Act anent the Constitu-
'tion of a National Synod.* Charl. 2.
'Parl. 1. Seff. 3. Act 5. *Act against
'such as refuse to depone against De-
'linquents.* Charl. 2. Parl. 2. Seff.
'2. Act. 2. Act entitled, *Act ac-
'knowledging and asserting the Right
'of Succession to the Imperial Crown
'of* Scotland. Charl. 2. Parl. 3. Act
'2. Act entitled, *Act anent Religion
'and the Test.* Charl. 2. Parl. 3. Act
6.

'6. With all other Acts, Laws, Statutes, Ordinances, and Proclamations; and that in so far allanerly as the said Acts and others generally and particularly above mention'd, are contrary or prejudicial to, inconsistent with, or derogatory from the Protestant Religion and Presbyterian Government now establish'd; and allowing and declaring, that the Church-Government be establish'd in the Hands of, and exercis'd by these Presbyterian Ministers who were outed since the first of *January* 1661, for Nonconformity to Prelacy, or not complying with the Courses of the Times, and are now restor'd by the late Act of Parliament, and such Ministers and Elders only as they have admitted, or receiv'd, or shall hereafter admit, or receive. And also, that the said Presbyterian Ministers have and shall have Right to the Maintenance, Rights, and other Privileges by Law provided, to the Ministers of CHRIST's Church in this Kingdom, as they are or shall be legally admitted

'ted to particular Churches. Like 'as, in Purſuance of the Premiſes, 'their Majeſty's do hereby appoint 'the firſt Meeting of the general Aſ-'ſembly of this Church, as above e-'ſtabliſh'd, to be at *Edinburgh*, the 'third Thurſday of *October* next to 'come in this Inſtant Year 1690. 'And becauſe ſeveral conform'd Mi-'niſters have deſerted, or were re-'mov'd from preaching in their 'Churches preceeding the 13th of *A-*'*pril* 1689, and others were de-'priv'd, for not giving Obedience to 'the Act of the Eſtates, made the 'ſaid 13th of *April*, 1689, entitled, '*Proclamation againſt the Owning of* '*the late King* James, *and appointing* '*publick Prayers for King* William *and* '*Queen* Mary. Therefore their Ma-'jeſties, with Advice and Conſent a-'foreſaid, do hereby declare all the 'Churches, either deſerted, or from 'which the conform'd Miniſters were 'remov'd or depriv'd, as ſaid is, to 'be vacant, and that the Preſbyterian 'Miniſters exerciſing their Miniſtry 'within any of theſe Pariſhes, or

where

'where the laſt Incumbent is dead, 'by the Deſire or Conſent of the Pa- 'riſh, ſhall continue their Poſſeſſion, 'and have Right to the Benefits and 'Stipends, according to their Entry 'in the Year 1689. And in Time 'coming aye, and while the Church as 'now eſtabliſh'd, take farther Courſe 'therewith. And to the Effect the 'Diſorders that have happen'd in this 'Church, may be redreſs'd, their Ma- 'jeſties, with Advice and Conſent a- 'foreſaid, do hereby allow the gene- 'ral Meeting and Repreſentatives of 'the aforeſaid Preſbyterian Miniſters 'and Elders, in whoſe Hands the Ex- 'ercife of the Church-Government is 'eſtabliſh'd, either by themſelves, or 'by ſuch Miniſters and Elders as ſhall 'be appointed and authoriz'd Viſitors 'by them, according to the Cuſtom 'and Practice of the Preſbyterian 'Government through the whole 'Kingdom, and ſeveral Parts there- 'of, to try and purge out all in- 'ſufficient, negligent, ſcandalous, and 'erroneous Miniſters, by due Courſe 'of Eccleſiaſtical Proceſs and Cen- ſures,

'sures, and likewise for redressing
'all other Church-Disorders. And
'farther it is hereby provided, that
'whatsoever Minister, being con-
'ven'd before the said general Meet-
'ing and Representatives of the Pre-
'sbyterian Ministers and Elders, or
'the Visitors to be appointed by them,
'shall either prove contumacious in
'not appearing, or be found guilty,
'and shall be therefore censur'd, whe-
'ther by Suspension or Deposition,
'they shall *ipso facto* be suspended
'from, or depriv'd of their Stipends
'and Benefices.

It is worth observing, that into this Act, which plainly appears to have been only design'd for Church-Government, there was crouded in among the Ecclesiastical Acts to be repeal'd, the repealing of the Act entitled, *Act acknowledging and asserting the Right of Succession to the Imperial Crown of* Scotland, as may be seen above, the Purport of which Act is
'That according to the fundamental
'Constitutions of the *Scotish* Monar-
chy,

'chy, the Crown descends by lawful
'Succession, according to the Proxi-
'mity of Blood; so that in that same
'Instant in which the present Sove-
'reign dies, the next in Blood is
'settled on the Throne.

So the Government of Church and State, we see, went Hand in Hand. There is one Thing very remarkable, which the Author of the above mention'd Account observes, *Pag.* 64, That the Article concerning the rabbled Ministers in the aforesaid Act of Parliament for settling the Presbyterian Government, is plainly inconsistent with the express Words of the *Coronation-Oath*, and therefore he supposes, that King *William* had not the Matter duly represented to him. Another notable Remark is at *pag.* 67, *viz.* That Mr. *William Veitch*, a Presbyterian Minister, had actually been in the Rebellion against King *Charles* the IId, at *Pentland Hills*, and tho' not hang'd, declar'd a Rebel and a Fugitive for the same; but now he had endur'd so much Persecution for the same, he petition'd for no less than

than five vacant Churches, as they were then call'd, the Episcopal Ministers having been turn'd out, and had three of them granted him, being those of *Creiland*, *Eckfurth*, and *Yettam*.

Pag. 76. The Earl of *Linlithgow*, in the Year 1691, gave unto the Parliament the Draught of an Act for obtaining a Toleration for those of the Episcopal Perswasion, that those who were inclin'd to use the *English* Liturgy, might do it safely. The Bill being presented by so considerable a Man, was read, but never any more came of it. However, one Thing was gain'd by it, which was the shewing, that the Party who had so thankfully embrac'd King *James*'s Toleration before, now they were mounted on the Saddle, refus'd to tolerate any of a different Perswasion.

We see here Toleration very acceptable to Fanaticks, when they are kept under, but intolerable when they are uppermost, as appears by what the same Author adds *pag*. 77. ' But it was inconsistent with their ' Principles to grant it, and so that

S such

'such a Thing should have been 'mov'd, incens'd them exceedingly, 'especially the Preachers, who, for se-'veral Days after, made it their Work 'to exclaim vehemently against To-'leration; particularly worthy Mr. '*David Williamson*, in his famous 'Sermon, was at it with a great deal 'of Warmth, and that oftner than 'once; for not only towards the End 'of his Sermon did he harangue di-'rectly and copiously against it, cal-'ling it, *A Backset to all that was* '*done, and a Mystery of Iniquity*, &c. 'But even near the Beginning, with 'more Zeal than Discretion, he made 'it an infallible Mark of Infideli-'ty in a Prince to grant Tolerations. 'Do not think I am injurious to him, 'you shall have his own Words. *In* '*Respect of Religion, some (Princes)* '*are Believers, as* Joshua; *some Infi-*'*dels, and so either such as persecute* '*Religion, as* Herod *and* Julian, *or* 'tolerate *it as a* Trajan. Thus the 'zealous Man, not considering that 'King *William* had granted a Tolera-'tion in *England*, nay, so much was the

'the Man's Teeth ſet on Edge, that 'ſuch a Thing ſhould have been once 'mutter'd in Parliament, that he was 'earneſt in his Exhortations to the 'Houſe, that they would, if not '*hang*, at leaſt *baniſh* all the Prelatiſts. 'Thus he tells them, *It is not the 'Wiſdom of Magiſtrates to overlook 'dangerous Perſons by cruel Indulgence; 'one* Achan *ſpar'd, may endanger the 'whole Camp of Iſrael*, (is not this as 'bad as hanging) *Traytors to Kirk and 'King would be duly notic'd.* And again, '*Perſons of a dangerous Complexion, 'to undermine the State; would be in'capacitated*, (and a Rope is the beſt 'Way for that) *and put out of Reach 'to hazard the Commonwealth. If he 'were a Church-man, an* Abiathar, *he 'might be ſent to* Anathoth. This 'laſt Fling, I am apt to believe, was 'deſign'd againſt the *Archbiſhop* of '*Glaſcow*, for poſſibly Mr. *David* 'dreaded he was upon the Plot of the 'Toleration.

'*Pag.* 78. The next Thing where'in the Church was concern'd, was 'an Act which paſs'd *July* 29, 1690,

aboliſh-

'abolishing Patronages, and setting
'up in their Steads, what? Popular
'Elections, according to the Presby-
'terian Profession.

The Toleration for the *English* Liturgy, and the Right of Patronages, were afterwards again establish'd in the Reign of Queen *Anne*; but *Presbytery* still reigns absolute through *Scotland*, and Episcopacy is there totally extinguish'd, only a bare Toleration being allow'd the Episcopal Party, or true Members of the Church of *England*.

FINIS.